



85-1  

---

12

THEOLOGICAL SEMINARY.  
Princeton, N. J.

Case, Division... I  
Shelf, ... 7  
Book, ... RL





## DOMESTIC MISSIONS

OF THE

# Protestant Episcopal Church.

---

---

JULY, 1854.

---

---

### To the Friends of Domestic Missions.

WE need for the current year *at least* \$40,000, and would rejoice in having and using \$50,000. We have received already, since October 1st, the sum of \$32,319 37 which, with a balance then in the treasury of \$2,199 29, makes our available funds this year, thus far, \$34,518 66. We rejoice in this gratifying increase; but we fear and deprecate the impression made in some quarters, that the friends of Domestic Missions may now slacken their zeal and their liberality. We have but three months left to work in, and we have much to do yet for Oregon and California, beyond our other liabilities. We ask, then, of our friends to remember us still. Individual Christians, whom God has blessed, will you not send us a large-hearted offering, after the example of one recently in New-York, "a thank-offering" for Domestic Missions—motto, "The silver and the gold are the Lord's?" Rev. and dear brethren, if your parish has not already remembered us, will you not send us at once a collection or contribution? The Secretary will be ready and happy to present the object, wherever it may be desired, consistently with his previous engagements. There is a good spirit abroad. Brethren, pray for us: pray and give for the good cause. Roll up the liberal record of a new year of zeal and love—swell and pour forth the flowing tide of bounty and of blessing on the banks and the bosom of the noble "river which makes glad the city of our God."

### California—Bishop Trip.

FIRST VISIT TO THE MINING DISTRICTS.

SAN FRANCISCO, *April 28th*, 1854.

AT 4 P. M., Easter Monday, I left San Francisco in the steamer for Marysville. At the same time the Columbia left the wharf, having on board Bishop and Mrs. Scott, on their way to Oregon. At daylight we arrived at Sacramento, and proceeding up the Feather River, at 1 P. M., reached the mouth of the Yuba, about half a mile up which is the city of Marysville. Notice had previously been given of a service for that evening, and the Methodist congregation had tendered their house of worship. We had a very good attendance—much better than could have been expected on the evening of a week-day. Marysville is a thriving, increasing place of about 8,000 inhabitants. Among them are some strong friends of the Church, who seem confident of their ability to sustain a clergyman. I have no doubt but that a man of any talent would need no Missionary support after the first year, but have the strongest congregation in the place.

Tuesday morning, 16th, I left at 7 o'clock for the mountains. The road led for many miles by the side of the Yuba River, on the flats along which, called "Longbar," hundreds of miners were working. The diggings, however, have been somewhat deserted for richer mines farther up the country; and the miners are now very much scattered, working alone, or two and three together. The river is lined for miles with their log cabins or canvas tents, and the drinking houses which, of course, spring up about all the mines.

We stopped at noon to dine at Rough and Ready, a small village, which has been created by the miners about it, and where I had intended to remain for the night, if I found it possible to arrange a service for that evening. Upon inquiry, however, I did not deem it practicable with the little opportunity of giving notice, nor could I hear of any—though I doubt not there are such—who are favorably disposed towards the Church. A single service in any of these places, properly advertised beforehand, will bring out some who may form a nucleus for gathering

others. The Methodists have a small chapel here. I determined, therefore, for the present to go on to Grass Valley, four miles farther up the mountain.

When at Marysville, a gentleman had given me the name of Mr. W., of Grass Valley, as being connected with the Church—I called, therefore, at once upon him, and had a most cordial reception for myself and the object for which I came. His family are at the East, but he insisted upon our removing to his house, and at once took measures to advance my object. In company with him I called on Mr. R., whose family are warmly attached to the Church. Upon consultation with them, it was arranged that I should go to Nevada and hold a service on Friday evening, (to which place Mr. W. promised to send a notice), and then return to spend Sunday at Grass Valley.

The next day (Thursday) it rained in torrents, probably the breaking up of the rainy season; the roads were almost impassable with mud, and I could do nothing, except in a temporary lull in the afternoon I called with Mr. W. on some families belonging to the Church.

Friday, the storm still continued; but at 8, A. M., I set out in the stage for Nevada, four miles, on the other side of the mountain, which is one of the Sierra Nevada Range. We floundered through the mud and over the deep gullies made by the rain, with the constant fear of an upset. On the summit of the mountain the storm changed to snow, and then to rain again, as we descended the other side to Nevada.

Nevada is a place of nearly ten thousand inhabitants, crowded most compactly into a couple of ravines on the side of the mountain. It is surrounded by the most extensive mining operations in the State, which have tunnelled the mountains about in following the gold veins, and even excavated a portion of the ground on which the town stands. The manner in which I was obliged to arrange my service is a specimen of the way in which in this country, if anything is to be done, we must “*seek for Christ’s sheep that are dispersed abroad.*” I entered Nevada without being acquainted with a single individual there, or knowing that there was one in the place who would look favorably upon an attempt to introduce the Church. Mr. W. had written from Grass Valley to Mr. B., editor of the *Nevada Journal*, but

without knowing his views. I therefore called at once at his office. I found Mr. B. was not a Churchman, but had given notice of my service for that evening in his paper, which came out that day, and had procured the Congregational House of worship for that purpose. The notice brought out a few gentlemen who had been Churchmen at home, and in the course of the day I began to find we had good materials for commencing. The rain ceased towards night, still the town was ankle deep in mud—no side-walks—no lights in the streets, and the notice had been but little seen. The prospect was not very encouraging. We had, however, an attendance of about 50, some of them leading men in town, who took a warm interest in the establishment of a Church.

There is a small Congregational Society here, (their building would not hold 200,) a small Baptist, and a mere handful of Methodists, divided between North and South Methodists. A gentleman familiar with the statistics of the place, told me he did not believe any Sunday morning there were 500 persons at all the places of worship put together. And this is the Church-going community, in a population of 10,000! Before I left the place I met with a number of persons, nominal Churchmen at home, who here went nowhere, but assured me if our Church was established they would be regular attendants. I was urged most strongly to stay on Sunday, and promised we should have a large attendance, as full notice could then be given. This my previous engagement at Grass Valley prevented, but I promised (D. V.) to return in June and spend a Sunday.

There is little to be done in California by public services on a week-day. Every one is too much immersed in business. The only effective way is for me to spend some days in visiting the Churchmen, "preaching from house to house," to prepare for the Sunday services. This should be my usual occupation, but at present my necessary connection with Grace Church in San Francisco prevents my being absent from there often on Sunday, and thus utterly cripples my efforts. Should the time ever come that I can devote myself entirely to the waste places of the Diocese, I can then properly discharge the duties of my office by being the first Missionary in the Diocese.

After spending Saturday morning in seeking out those in any



way attached to the Church, some of whom I found among the miners just without the town, in the afternoon I returned across the mountain to Grass Valley.

*Sunday, 23d.*—Grass Valley is an increasing village of about 3,000 inhabitants. The average attendance of those at the different places of worship may be 300. As at Nevada, however, I found individuals who now went nowhere, but offered to be the regular supporters of the Church, if a man of any ability would come among them. We had service in the morning at a public hall, belonging to Mr. R.: the attendance being about 50, but many of these the most influential men. In the afternoon the service was at the Presbyterian House of Worship, which had been offered us. The attendance was over 100. Here, too, I doubt not, by patience and labor, before one year is over the right kind of man would have a strong congregation. To begin, the public hall, belonging to Mr. R., would be at the service of the Church as long as wanted; but two gentlemen here told me they would, if necessary, alone erect a proper Church edifice.

Now here is a simple statement of facts. There is a religious destitution here *which nothing but the Church can supply*. It needs a man of ability and of some pulpit talent, for people here have too much intellect to be attracted by mediocrity and inefficiency; but let such a man, in a true Missionary spirit, station himself at Nevada, and before one year is over I believe he would have a congregation and a support such as he could not get in many years at the East. By dividing his time, too, with Grass Valley for the present, he might raise a congregation there which could soon be transferred to some one else whom he could select as his neighbor. In three years he would do a work for the Church and the interests of religion in this region, which he could not do in ten years in our older States. Were I not compelled to be at Grace Church, I should spend the next month at Nevada, and devote myself during that time to organizing and establishing the Church to prepare for the coming of a clergyman.

Nevada contains thousands of young men of education, who have come out here merely from the love of gold. Cannot *one* clergyman be found competent to fill the place, who will do as much for the love of the Gospel and the souls of those who are

“perishing for lack of knowledge?” I write by this steamer to one who is fully able to do so, to urge him to embark in this work. If he will not, is there no one else who will offer himself for the field?

On Tuesday I left for Auburn, following the road along the range of the Sierra Nevada, and through the Valley of the Sacramento. After a ride of 65 miles, I reached Sacramento that evening. This city has lately become the capital of the State, and at this time was particularly crowded by the meeting of the Legislature. The Vestry have lately called a clergyman from the East, and it is to be hoped will soon be supplied with a Rector. The right kind of man could raise a congregation second to none in the State.

---

### Oregon—Rev. John McCarty, D. D.

DETAILS OF A MISSIONARY JOURNEY.

PORTLAND, (OR. TER.,) *April 8th*, 1854.

I HAVE to report, the last day of August I set out on horseback, on a tour into the Tualitan Plains and Yamhill County, for Missionary duty, and by the request of the Secretary of the Committee, to ascertain the condition of the Rev. Mr. Richmond's claim, which he had offered for Missionary purposes. On my way out I visited several families, and made arrangements for officiating on my return—spent a day and night on the claim, where I found the Rev. Mr. Woodward, Missionary, in that part of the territory, recovering from a severe attack of sickness. Sunday, the 4th of September, I officiated at La Fayette, the county seat of Yamhill County, a small village, where a Church had been organized by the Rev. Mr. Richmond, under promising circumstances; but his sickness and subsequent removal, with the removal of most of those who felt any interest in our Church, left it a hard and most discouraging field for the devoted labors of Mr. Woodward. The congregation was small, owing in part to there being at the time several camp meetings, held by different denominations in the surrounding country. The same day I held a service in the afternoon in Burton's neighborhood, in the same county, some 15 miles from La

Fayette, where the Rev. Mr. Woodward has had frequent services—the attendance was good, but it appeared to me there was very little to encourage a Missionary of our Church.

The next day, Monday, in the afternoon, I officiated at Wapato Lake, and had, for the time and population, a good attendance. Here there is an Episcopal family, and several persons who are interested in the services of our Church. The following day I crossed the Chehalim Mountains, and held a service at Harris' Ferry, on the Tualitan River; the congregation was small, and I could not find any one attached to our Church. The day after, Wednesday, I rode to Hillsborough, the county town of Washington County, a small hamlet of less than a dozen houses, officiating in the afternoon to a small congregation; at the time of the service I ascertained, by mistake, the notice had been given in Munroe neighborhood that the service would be there, about three miles from the Court House, where, I understood, there were two or three families attached to our Church. In September and October I made two attempts to get to the Dalles of the Columbia, about 90 miles above Van Couver, where there is a military post, at which I had been invited to officiate both times; when I got to the Cascades, about half the distance, my further progress was arrested by ascertaining that the small steamer which plies between the Cascades and the Dalles was, from some injury to the engine, unable to make her trips, rendering in vain both attempts to get to the Dalles, in which I spent six days.

The 15th of November I officiated in the evening at Astoria, near the mouth of the Columbia, to a very good congregation, but where I could find no Episcopalians; however, the importance of the place requires that at least occasional services should be held there. I may here mention, as an evidence of the time necessarily consumed in performing Missionary duty in these territories, that this visit to Astoria, though by steamboat, took me from Monday afternoon to Saturday morning.

The evening of the 16th of March I held service at the small village of St. Hellen's, about 25 miles below this. The congregation was small, but there are two families and some few individuals attached to our Church.

The 4th inst., I attended a funeral at Cathlamet, about 70

miles below this, and held a service in the evening, when the attendance was very good.

Within the last three or four months I have officiated twice on the Fourth Plain, 8 miles from Van Couver.

Besides these occasional services, I have continued my monthly evening services at Milwaukie, and my regular Sunday services at this place (Portland) and Van Couver. Here the prospects of the Church are very encouraging; the congregation has increased very considerably of late, and the number of communicants doubled since I took charge. Within a few weeks past the Vestry have been engaged in measures for the erection of a church edifice, so much needed; committees have been appointed and are now engaged in procuring a site, obtaining plans and estimates of the cost, and circulating a subscription; and although business is now very dull and money scarce, still I am confident the enterprise will succeed, and that before the 1st of November a very neat, commodious Church will be built, paid for, and consecrated: and the congregation, soon thereafter, become self-supporting.

We are now expecting our Missionary Bishop by the next steamer from San Francisco, and are prepared to give him a cordial reception—all rejoicing in the prospect of the Mission in these extensive territories enjoying the labors of a Bishop, from which, by the Divine blessing, we anticipate great results of good to the cause of “Christ and the Church.”

---

*Florida.*

*Ocala—Rev. A. F. Gould.*

“IN fulfilment of his appointment as Missionary, he repaired to this place and entered upon his labors here and in the vicinity about the first of Advent last, since which time he has been engaged in the prosecution of the good work which was assigned him. And although the difficulties which are usually met with in the occupation of a field entirely new have not been unfelt by him, he has yet the pleasure of expressing the well-grounded hope that he has not labored entirely in vain. He has reason to thank God that though the members of our Zion were few,

and in many instances living at distant intervals from each other, he has yet been warmly received, and his hands strengthened by them through God's grace. He has the pleasure to state further, that he has been much encouraged by the recent visitation of the Rt. Rev. the Bishop of the Diocese, who remained with us during five days. He was met by all with perhaps more than a cordial greeting; and the effect of his visitation (preaching, as he did, the word and breaking the bread of life) will long be felt in this community. He administered the rite of confirmation to a few candidates, and all parted from him sorrowfully.

"Some ideas of the former loneliness of our situation may be collected from the fact, that the first official acts as well of your Missionary as of the Bishop were almost on the spot where, but a few years ago, the garrison and the inhabitants were obliged to obtain their ordinary supply of water by making sorties under the protection of artillery. Now, however, our swords are turned into ploughshares, our spears into pruning-hooks; and, by the blessing of God, we are left to cultivate the arts of peace, and dwell under the genial influences of our holy religion. The wilderness, indeed, has blossomed as the rose.

"Your Missionary has good reasons for expressing the hope, that in the course of a few months a church edifice will have been commenced, and the inconveniences felt in the want of a suitable place for our services have been in a great measure removed."

---

### Alabama.

*Cahaba—Rev. George F. Cushman.*

#### CONSECRATION OF ST. LUKE'S CHURCH.

"IN accordance with the suggestion of your circular, I send you an account of an event which, while it is of especial interest to this station, may at the same time serve to illustrate the good results of our Board of Missions.

"On the 16th day of May an edifice in this town was consecrated to the worship of Almighty God, by the name of St. Luke's Church. There were present, besides the Rt. Rev. Bishop, the following clergymen, all in their surplices: Rev. Messrs. Robertson, Hanson, Cobbs, Stickney, Mitchell, Nevius, Smith, Wright

and Cushman. The sentence of consecration was read by the Rector. Morning Prayer was said by the Rev. Messrs. Mitchell and Stickney. The Consecration Sermon, which, like all his productions, was able and at the same time practical and effective, was preached by the Bishop upon the importance and necessity of Public Worship as the preservative of religion. At the close of the sermon the Holy Eucharist was administered by the Bishop, assisted by the Rector. The house was filled with a highly intelligent audience, not only from the town, but from the adjacent country; and although the service was protracted, we could not see that the attention of the people at all flagged.

“The church by its architectural beauty is attracting much attention, and is acknowledged to be the neatest church yet built in Alabama. Indeed, we do not think it is surpassed by any rural or village church in the South. In this respect it will not be without a beneficial influence, situated as it is upon the banks of the Alabama, in sight of all the travel upon that thoroughfare; and many another church will unconsciously owe its grace and fair proportions to St. Luke’s Church, Cahaba. The church is built mainly after designs by Upjohn, as published in his work upon rural churches, and is, therefore, a specimen of the early English or pointed style. It is but right, however, to say that the design has been very much modified in many essential particulars, and for those modifications we are indebted to the Rev. J. M. Mitchell, the late Rector, to whose zealous labors it also owes its existence. It consists of nave, tower, choir-room and chancel, the tower being on the northwest corner. It is surmounted by a very graceful spire, terminating in a cross, making a height of 90 feet from the ground. The walls of the church are of upright plank, and battened. Upon the corners and opposite each main arch they are supported by buttresses, which are divided into stages, and capped. Upon the right, at the eastern end of the nave, is a transept, 14 feet by 16 feet, with a separate entrance, but communicating with the nave, which is occupied by the choir. The nave is divided into five bays, and is open-roofed; the roof being ceiled with hard, fine varnish, to show the natural grain of the wood. The windows of the nave are arranged in couplets, and are of plain enamelled glass, with figured borders. The principal entrance is in the middle of the nave.

There is an entrance through the tower leading to a gallery for servants across the west end. The chancel, which is in the east, is ascended by two steps : at its entrance upon either side are the reading desk and pulpit, and beneath the chancel arch a massive font of freestone. At the east end of the chancel is a space railed off, and raised one step, in which is the Communion Table and Bishop's Chair. The chancel is mainly lighted by a beautiful triplet window of stained glass, containing appropriate emblems. The extreme length of the church is 78 feet. The front, including tower, shows a width of 39 feet. The chancel is 18 feet by 16 feet ; opening out of it is a vestry room, 10 feet by 12 feet. The wood work, with the exception of the ceiling, is grained in oak. The interior walls are pure white, and the effect of the whole is beautiful and pleasing. The church is furnished with everything necessary to the decent celebration of divine service, with the exception of a bell, which is very much needed. It will seat about 250 persons.

“ Had it been predicted two years ago that an Episcopal church would be built in Cahaba, the prophet would have been deemed an enthusiast. When one of the Missionaries of the Board, a few years since, began such occasional services here as could be rendered by one having parochial charge, there was but one communicant in the town—a worthy and zealous lady advanced in years, but still living to behold what God has wrought. There were otherwise but the merest handful who felt any interest in our services. They were, however, intelligent and earnest, and very soon a Missionary was procured who could devote one half of his time to this station. The congregation was still small ; and for a long time, I am told, the presence of fifteen was considered very encouraging for a Sunday congregation. Unhappily, the Missionary was called to a wider field of labor, and the parish was long without a successor. In process of time, however, they secured one. He entered upon his work zealously, and persuaded the people they could, with such help as they could get abroad, erect a church. With the co-operation of the parish, and especially of a distinguished merchant in the parish, subscriptions were raised at home and abroad sufficient to warrant the making of the contracts. They were made—the work was begun—and the Missionary, as before, was called to a larger

field of labor. He was succeeded by the present incumbent, who has thus entered in and reaped where others have sown. The congregation is steadily increasing in numbers and interest, and St. Luke's bids fair to become a strong and flourishing parish. It may serve to show the steady growth of the parish to remark, that our week-day services are attended by almost, or quite as many, as formerly were present of a Sunday; and there has been the same increase in the number of communicants. The parish has nearly exhausted itself in the erection of their church, but will very soon be able to become self-supporting. Could friends abroad, who have so generously contributed to our wants, but witness our church—the congregation large and intelligent—our Sunday-school—and contrast the present with the past, and our future hopes with the present, we are sure they could not regret having cast their bread upon the waters. The Board of Missions may well feel encouraged by such results: for, under God, they have here established a parish whose influence will be felt far and wide for remote generations. They have brought the influence of the Church to bear upon a community mostly composed of professional men—men who must make their mark upon society in the town and in the county—for Cahaba is still the county seat of Dallas, as of old it was the capital of the State. We who are on the spot appreciate the difficulty of the work and the importance of the results."

*Talladega—Rev. Thomas H. Cook.*

"Our congregations are increasing gradually, and if we had means to build a church we could soon place the claims of 'Christ and his Church' before the people in such a way that they would be acknowledged. Situated as we are, with a people miserably poor, we may be compelled to yield from exhausted nature, and give up a struggle which a little help might crown with success.

"I must have a church, or the object of this Mission must fail. The house we occupy for the worship of God is hardly fit for anything; a huge chimney in the centre occupies the best part of the little house. I have some notion to send you a drawing of my Domestic Missionary Church, so that it may at least show what extremes there are in 'this world.'"



*Livingston—Rev. J. H. Ticknor.*

“Regular monthly services are maintained at four points, and occasional services at two places, besides the Parish Church at Livingston, where I officiate two Sundays in each month. The distance is about sixty miles from the northern to the southern extremity of the circuit. Frequent and protracted absences from home are unpleasant; constant changes of place and society are fatiguing; but my home is surrounded by good friends whom God hath raised up, and the fatigue is well paid for by the present and prospective results. The Gospel is preached, and the Church made known, with more success than we have any right to expect but for the promises of our Lord. May He forgive our past want of assured faith in His explicit declarations! May He increase our faith!

“Four adults have been baptized within a short time; and at the Bishop’s visit in February, twelve were confirmed: five in Butler; and one in Pushmataha, Choctaw County; five in Livingston; and one in Sumterville, Sumter County.

“In Sumterville we have at least ‘*a house of our own.*’ ‘Thus far His grace has led us on;’ and at the suggestion of the worthy gentleman whose heart by grace was moved to do this thing, it is called GRACE CHAPEL. The building itself, one of the oldest in the place, is of logs; it was originally a store-house, and, at one period in its history, a dram-shop. We hope it may witness many conversions more wonderful than that it has undergone. As it has been washed and cleansed and renewed, and sanctified to be a place of prayer, of hearing God’s Word, and of administering the ordinances of Christ’s holy religion; so may it behold the washing, cleansing, sanctifying of many a living temple of the Holy Spirit. Neatly weather-boarded without, and prettily ceiled within, receiving sufficient light through windows cut for convenience rather than for a display of architectural taste—having one corner railed off for a chancel, furnished with seats for about one hundred and forty or fifty persons; it is, in my mind, if not the most pretending, certainly the snuggest and most comfortable place of worship in the country. Then we have the melodeon kindly loaned for each occasion, and sweet voices which

give sweeter words to its music in the solemn and spirit-stirring chants and anthems of our dear and venerable Mother. Nor must I forget to make mention of the handsome gown provided for the minister's use at his monthly visits. In addition to all this, large preparations are on hand to procure the funds necessary for still greater improvements. This is mainly the work of one man, though he now stands not so entirely alone as he did for many years. May the blessings of Divine grace follow him all the days of his life!—may his large wishes be crowned in seeing Grace Chapel a centre of spiritual health and benediction to the surrounding community! Many who read this report will say 'Amen;' but who will 'go and do likewise?'

"At Butler, the county seat of Choctaw, there is a strong disposition to erect a church or chapel, but our hands are fettered for want of means.

"We have now in operation three Sunday schools, and as many Bible classes, which are exercising a beneficial influence upon the minds of many children and older persons.

"In such large circuits as this, the minister must depend in a great measure upon the piety, zeal and discretion of his parishioners: they must be our helpers in the Lord; or, speaking after the manner and from the experience of men, we labor in vain. If there is not some one on the spot to follow up whatever impressions may be made by our occasional visits and services, the seed is apt to be snatched away."

*Carlowville—Rev. F. B. Lee.*

"The condition of my parish improves slowly, so far as its external prosperity is concerned. But in the present unsettled state of our population, it is something gained if we do not actually suffer loss by the spirit of emigration. The Church is in little danger at present from this source; and we think that the cause of our greater security may be very justly attributed to a higher appreciation, on the part of our people, of the importance of social advantages and *religious privileges*. The latter is almost invariably a consideration of some weight with our members when contemplating a removal, and not a few will make it an indispensable one. Hence our comparative immunity from

those drafts which the tide of emigration westward is making even upon our *Western States*; and hence, too, the probability of our receiving accessions by the removals from the Eastern Dioceses.

This is, indeed, a slow process of growth; but the Church has much to hope (in the course of time) from its settled character, and there is a certainty of its prevailing in the end, which encourages us in the 'day of small things.'

"I have continued my ministrations three times a month to the Episcopal congregation, seven miles distant. It is not included in the report, as some of its members attend service in my home parish: its communicants are numbered in the record here. Nevertheless, the general congregation is a distinct body, and in the course of a few years may organize as a separate parish. The Church there has the only Sunday-school in the neighborhood, and the scholars consist almost exclusively of children from the various denominations: a prospective influence is hereby exerted, which will be effectual for good.

"The Diocesan Convention will hold its next session in this parish: my people are anticipating it with great interest, and their pastor with the humble hope and belief that it will exert a very beneficial influence upon the cause of Christ and his Church in our little community."

---

### Louisiana.

*Alexandria—Rev. A. D. McCoy.*

"It affords me great pleasure to say that, during the past six months, both the spiritual and temporal affairs under my charge have been unusually prosperous. The attendance on the services held every Sunday morning in Alexandria is very decidedly increased; and they who assemble manifest much more interest in the services than ever before.

"The same remark is just with reference to the congregations on the plantations, which assemble in the afternoons of Sunday, at different places, at the hours of two and four o'clock. I have thus the opportunity of meeting the people belonging to eleven plantations, in number about eleven hundred, every three weeks.

Besides these, I meet the people of another plantation, in number over one hundred, every Wednesday night. So that I minister stately to whites and colored people to the number of about fourteen hundred. During the period of my public ministry, it has never been my privilege to declare the glorious truths of the Gospel of the blessed God to more orderly, quiet, serious and apparently interested congregations ; and many of them seem to have that due sense of all God's mercies, that their hearts are unfeignedly thankful, for they show forth His praise not only with their lips, but in their lives.

“ By the goodness and mercy of God, the heavy weight of calamities which this community have suffered for several years past, in succession, has been in a measure lifted off. Within the past four months about fourteen hundred dollars have been contributed and expended in completing our Church in Alexandria. The carpenters have finished, and the painters expect to do so within two weeks from this time. The entire cost for the lot and the building has been a little over eight thousand dollars, and when it is done we shall not have a cent of debt upon it. The building is in the Byzantine style, 40 by 60 feet, capable of seating three hundred persons. The foundation is a very massive one, of brick ; and the frame is very heavy, and of the most durable timber. The entire wood-work of the interior is painted in imitation of English oak, admirably done—so that the interior is very inviting.

“ We hope to have the Church consecrated in a few weeks. The joy of the occasion will richly compensate for all the toils and struggles of the past six years and more.

“ After the first of October next, we expect to be able and willing to be a self-supporting parish ; and, as I said in a former report, we hope to pay back to the Board all they have so liberally contributed for our benefit. The shortest of my rides on a Sunday is sixteen miles. Every third Sunday I ride twenty-one miles. This has been done on horseback for the four years past. Here I wish to express to the members of the congregation of Trinity Church, Newark, N. J., my most hearty thanks for the present they have so kindly sent me of a buggy, harness and whip. Such remembrances of a Missionary in a far-off corner of the land, makes him thank God and take courage. It is a

great relief from the fatigue and exposure incident in this climate to horseback riding. May the Lord reward them for their kindness!"

---

### Illinois.

*Chester—Rev. Wm. Mitchell.*

#### CONSECRATION OF ST. MARK'S CHURCH.

Supposing it will be interesting to the friends of Domestic Missions, I am happy to inform you that on Sunday, May 28th, ultimo, the Bishop of the Diocese consecrated to the worship and service of Almighty God Saint Mark's Church, Chester.

It is one of those occasions that not only warms and stirs the souls of a few of its friends and patrons, but is full of interest to all its friends and well-wishers and promoters. The Church being located in a central position, internally neatly finished, seats all free, and the whole arranged to the very best advantage, renders our house of prayer an object of attraction. At an early hour the church was filled to overflowing by an attentive and deeply interested congregation. It was composed of Presbyterians, Lutherans, Baptists, Methodists, Romanists, and *our own people*. Many persons could not find room, and retired from the services. You see by these facts, the Church here has not only taken a strong hold on the population generally, and secured a high stand in promoting sound morals and evangelical religion, but is also increasing in numbers.

The services commenced at the hour of 10 A. M., after the consecration of the church by our much-beloved Diocesan. The Rector said morning prayers—the Bishop the ante-communication service, and then he delivered an eloquent and impressive sermon, from the text Col. i. 15–19, in which he set forth most clearly the fulness of divine truth, in relation to Christ and His Church. After the singing of part of a hymn, the Bishop advanced to the Holy Table of the Lord, and after the consecration of the elements of bread and wine, &c., he gave the Holy Communion to the members present, being assisted in the same by the Rector of the Parish.

The second service was at the hour of 3 P. M. The Rector, your

Missionary, said prayers. The Bishop then preached from the text : " Behold, I stand at the door and knock," &c., &c. This sermon was listened to with great attention. It was a clear and forcible exhibition of Gospel truth, evidently carrying with it not only the most intense attention, but also a power which seldom fails of accomplishing the end whereunto it is sent by the Spirit of God. Our prayers are, that it may be the true " bread of God, cast upon the waters, to be found after many days." After the singing by the choir, and accompaniments of the organ and congregation, the Rector, your old Western Missionary, had the happiness of presenting to the Bishop *ten candidates*, who had been duly prepared to receive that apostolic rite of confirmation. After the laying on of hands by our beloved Diocesan, the Bishop seemed to crown all the other services of the day by one of the most interesting and impressive addresses to the newly-confirmed that we had ever had the happiness of listening to. The Bishop has won for himself and the Church golden opinions. Our prayers ever will be, that the Great Head of the Church may long continue him to this growing and important Diocese in the great West.



### Texas.

*Brownsville—Rev. William Passmore.*

"WE have had a year of blessing, but have also received such a scourging as no one who felt, or even witnessed, will ever forget. In the first place, we began to build a Church—on the whole it has been well built, and now stands a really beautiful and solid structure, ready to receive the sash, when they arrive from Pittsburgh, and the floor, so soon as the sash is in.

"We have expended upon this Church, including the cost of lot and fence, over \$4,000. Of this, more than \$2,200 have been received from abroad. We have raised \$1,000 from among ourselves, and in a few weeks we hope to gather within the sacred inclosure many who never attended before.

"Everything is ripe for the harvest. The difficulty heretofore has always been "where to bestow" the in-gathering. Ten

communicants have been added, all new ones, and most of them from the most respectable and influential of our population.

“ And now I must speak of the yellow fever. It was fearful to see how it decimated our population twice over. I lost my senior warden—in himself an irreparable loss. Nearly one-half of my vestry, too; and of my congregation, nearly one-fourth. Not, however, that one-fourth died. But the heads of families dying, the families removed. Still, I buried sixteen in about three months. Many of them we could ill afford to spare. But the Lord has done it, and of course He did it wisely. Eleven communicants who were here a year ago have died or removed. It is true, ten new ones have taken their place. Still we have one less than we had then. But our cup is yet full of blessings, and the promise is for more.

“ Last Sunday there was a new communicant added, which brings our number up to what it was a year ago—though within the year we lost eleven out of nineteen. The new church is very beautiful. It is the old English—perfectly plain, even rough—but well-proportioned, substantial, and commodious. It cost us over \$4,000. I am happy to say, too, that the congregation is filling up again. It was completely shattered by the yellow fever. There is a quiet, but deep, movement going on now. The tone of the Church and of the Church-people is beginning to be distinct, and clear and strong. I am very much gratified at seeing the improvement. Our people are remarkably united, especially so considering how many subjects of discord have prevailed on this frontier, and what bitter, wide-spread animosity pervaded all hearts three years ago.

“ I contend with none, whether on the right hand or on the left. I try to preach ‘Jesus Christ and Him crucified,’ yet not failing to show the philosophy of Christianity.

“ Here we have men of the very highest intellectual power, and of the most careful cultivation—but mostly skeptical or infidel. They are men who must be reasoned with, and forced to logical conclusions. It is a laborious work, especially where there is not the will to be convinced. Yet there are a number upon whom the mark of Christ has been fixed. I have every hope of many more in time to come. *Non nobis Domine!*”

## Intelligence.

VISITATION, IN PART, OF THE RT. REV. G. W. FREEMAN, D. D.,  
MISSIONARY BISHOP OF THE SOUTHWEST.

THE following extract of a letter from our worthy Missionary Bishop of the Southwest will give some idea of the toils and hardships to which the chief pastors on the frontier are subjected. A long absence from home, toilsome journeys, many discouragements, small congregations, a sense of loneliness and isolation, are their weary lot and daily experience. The Missionary Bishop and the Domestic Missionary have not, as they should have, from the Church, a proper appreciation of their toils and trials, nor such sympathy and interest as their labors and their cause demand. They well deserve the cordial sympathy and earnest prayers of every member of the Church:—

“I am approaching the termination of my present laborious visitation, expecting to leave this place on Thursday, and spend one day in Huntsville, next Sunday in Crockett, the Sunday after in Nacogdoches or San Augustine, and thence to Grand Ecore or Red River, where I must take steamboat for New-Orleans, in order to reach home. I have visited Christ Church, Houston, where I preached twice and confirmed *four* persons; Trinity Church, Galveston, preached three times and confirmed *seven*; Christ Church, Matagorda, and preached twice; Indianola I preached twice; Port Lavaca, preached twice and confirmed *three*. San Antonio, preached four times and confirmed *nine*; Seguin, preached three times and confirmed *eleven*; Lockhart, preached three times and confirmed *nine*; Gonzales, preached four times and administered the Holy Communion; which I did also at Lockhart and Seguin. Lagrange, preached twice and confirmed *one*; Independence, preached once and confirmed *one*; Chapel Hill, preached three times, confirmed *one*, and administered the Communion; Washington, preached twice and confirmed *one*; Anderson, the Annual Convention being in session, from Thursday to Monday, there were services each day, besides Sunday, when there were three distinct services; an Ordination was held in the morning of that day, when the Rev. J.



W. Dunn was admitted to the Priesthood, and George Rottenstein and Hannibal Pratt, candidates in the Diocese, were ordained Deacons. On the occasion of the ordination I preached. In the evening confirmed *seven*. Service was again held on Monday morning, and at night, when the newly ordained Deacons preached.

“The ministry of the Rev. Mr. Dunn, Missionary at Lockhart, Seguin, and Gonzales, where he had been officiating less than nine months, has been unusually blessed. Many have been awakened to a salutary concern for their salvation—numbers baptized; *twenty* persons confirmed, three parishes organized, and that in a region where the services of the Church had never been performed until the present worthy Missionary entered upon his work there. We have now one candidate for Orders (just received.) I have confirmed in the Diocese *seventy* persons since the Convention of last year. The clergy now number *twelve*, and one more will be added in the course of a few weeks, from Alabama. But there is work enough for as many more.”

---

### A Visit to Washington and Mount Vernon.

No one can visit Washington without feeling that everything is on a large and liberal scale, consistent with the rapidly increasing vastness of our extended country. The long, wide avenues, stretching their way for miles, the towering Capitol, with its proud dome, and still prouder flag, waving over the representatives of so many confederated States, and so many millions of free and happy people, remind us of our favored heritage, and of our high responsibilities. Nothing can give us a better idea of the extent of our country, nor of the close bond which unites us, than to look down on the representatives of different and distant States, sitting side by side, in the halls of Congress, where senators from Massachusetts and California, New-York, Tennessee, and Georgia, and representatives from Maine and Iowa, from Pennsylvania and Mississippi, sit near each other, and have their part in the eager strife and daily work. The office of the Church, in her aggressive power and Missionary work, and the conservative influence of her truths and doctrines, her principles

and prayers, over this vast extent of country, and for these teeming millions, is a theme of intense and painful interest to the thoughtful mind and Christian heart. To leaven this mighty mass, to give a true and right direction to the intense and earnest life of these growing millions, requires a faith that "can remove mountains," and a power of prayer which "can open the windows of heaven." To stand by the quiet tomb of the immortal Washington, and sit in sober musing within the consecrated walls, and in the very pew where he was wont to worship in old Christ Church, Alexandria, not only fill the mind with solemn awe, but make us to rejoice that the Church which we love and cherish was the chosen home and cherished guide of the "man of wisdom" for his country and the world. The early training and the hallowed influence of our favored Church on such a mind and heart as that of Washington, bespeak its worth and power for all who love and honor his name and memory. Could the Father of his Country have lived till now, how fervent would have been his prayers for his beloved land in her wants and dangers, and how earnest his desires that the growing and extending mass of territory and of men might be leavened with the fear and love of God, and the conservative and hallowing institutions of His Church! In this view, our Domestic Missionary work is a "great thought," a "high reality," for every patriot heart and every thoughtful mind. That the good days and calm, sober, hallowed and elevating influence of Washington may live in all our history, and go out with all our spreading territory and our thronging millions, let us devoutly pray. Let every Christian mind and heart, and every one who knows and loves the Church, seek more and more to prize aright her worth and power, and to extend them far and wide, and make them both influential and perpetual. "The tomb of Washington" and "the pew of Washington" read their lessons of warning and wisdom to all who love and who revere his name. May they be pondered and heeded "in the righteousness which exalteth a nation," and "the happy case of that people who have the Lord for their God."

## The Sorrows of the Immigrant.

“The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; *He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God, to comfort all that mourn.*”—*Isaiah lxi. 1, 2.*

AN AFFECTING SIGHT.—In the Galena passenger depot on the closing day of last week, sat a man and woman apart from the crowd, and close together. Every one who saw them paused involuntarily to gaze. There was nothing remarkable in their dress, unless it might be cleanliness, but an air of grief, of mourning, enveloped them like a transparent mantle.

As we passed on, pondering what great grief had cast a shadow on the pair, one of the day police came by, and said, “I saw you looking at those poor people just now. They are from my country; I have been talking with them, and it is a hard story to tell. His name is Stephen Cook, and they are on the way from Holland to a settlement of their friends at Pella, Iowa. They embarked with three children, the pride of their parent hearts. The voyage was long, the icebergs surrounded the ship, and held it fast for fourteen days, and before it was terminated they had dropped into the cold blue sea their two youngest idols. The last, a pretty little girl of eight summers, died here in their arms to-day, in this cheerless depot, and they have just returned from the burial, to which no one accompanied them but the undertaker, and when the train goes out, they will resume their journey desolate and alone.” Ah! how few know the trials of the immigrant!—*Chicago Press.*

---

### Appointments.

Rev. F. R. Haff, to Burlington, Iowa—from April 1st, 1854; Rev. Eli Adams, to Peru and La Salle, Illinois—from May 1st, 1854; Rev. J. W. Venable, to Versailles, Kentucky—from May 1st, 1854.

---

### Resignations.

Rev. Homer Wheeler, Bristol, Indiana—from April 1st, 1854; Rev. J. A. Harrison, Lexington, Missouri—from do, do.; Rev. H. B. Whipple, St. Augustine, Florida—from do., do.; Rev. J. W. Venable, Shelbyville, Ky.—from April 1st.

## Acknowledgments.

## DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from May 15, 1854, to June 15, 1854 :—

## New-Hampshire.

*Hanover*—St. Thomas..... 5 00

## Connecticut.

*Hartford*—Christ Ch..... 101 34  
 St. John's, \$65; a lady of do., \$10; two children of do., 50. 75 50  
*Hebron*—St. Peter's, ½. .... 5 00  
*Milford*—St. Peter's, for Minnesota ..... 7 25  
*Norwich*—Trinity Ch..... 5 00  
*New London*—St. James's, (plate, marked "California")..... 5 00  
*Portland*—Trinity..... 30 00  
*Portsmouth*—St. Peter's..... 14 25  
*West Hartford*—A lady, for Oneidas ..... 2 00 245 34

## New-York.

*Little Neck*—Zion Ch., monthly offerings . . . . . 35 10  
*New-York*—Grace Ch., a young lady ..... 20 00  
*Newburgh*—A friend..... 6 00  
*Poughkeepsie*—St. Paul's..... 36 00  
*Paterson*—Christ Ch..... 1 00  
*Pleasant Valley*—St. Paul's.... 1 37  
*Red Hook*—St. Paul's, part of Easter collection ..... 10 00  
*Tarrytown*—Christ Ch..... 37 59 147 06

## New-Jersey.

*Camden*—St. Paul's, for Jews . . 5 00  
*Mount Holly*—St. Andrew's, Female Missionary Soc..... 28 00  
*Sweetesboro'*—Trinity..... 30 30 63 30

## Pennsylvania.

*Brownsville*—Christ Ch.... 10 00  
*Lancaster*—St. James's, for Bishop Kemper's Diocese.... 38 37  
*Morristown*—St. John's..... 20 00  
*New-London*—St. John's ..... 1 67  
*West Whiteland*—St. Paul's.... 2 04 72 08

## Maryland.

*Baltimore*—St. Peter's, a member..... 3 00  
 Mount Calvary ..... 16 05  
*Georgetown*—St. John's..... 50 00  
*Hagerstown*—St. John's..... 10 15

*Petersville*—St. Mark's, ½..... 6 50  
*St. Mary's Co.*—All Faith Parish..... 5 00  
*Washington*—Epiphany..... 50 00  
 St. John's..... 140 00 250 70

## Virginia.

*Martinsburgh*—Trinity..... 15 2

## South Carolina.

*Charleston*—St. Luke's, Communion alms..... 51 76  
 St. Michael's ..... 16 87  
 Missionary lecture ..... 5 00  
*Columbia*—Trinity, for Texas, \$1; Western, \$1; General, \$24 33..... 26 33  
*North Sante*—Messiah..... 6 67  
*St. Helena's Island*—Mrs. Tripp, Waccanow -- All Saints', for Southwest ..... 40 00 155 63

## Georgia.

*Ogechee Mission*, for Jews, \$5; Oregon, \$5; General, \$5.... 15 00

## Mississippi.

*Holly Springs*—Jno. D. Martin, Esq., ½..... 100 00

## Tennessee.

*Newmarket*—P. M., for Domestic Missions..... 5 00

## Louisiana.

*New-Orleans*—Mrs. Fidler..... 20 00

## Wisconsin.

*Kenosha*—St. Matthew's ..... 11 71  
 Sunday School..... 5 61 17 32

## Legacies.

Estate of B. H. Pinchard, on account of Y. Cogswell, Esq... 32 00  
 Estate of Mrs. Sarah Wagstaff, by Alfred Wagstaff, Esq..... 250 00  
 Estate of Warner B. Hill, late of Detroit—Balance of assessments collected by C. C. Trowbridge, Esq..... 150 00 432 00

## Miscellaneous.

From E. M. A., to be paid to Missionaries..... 275 00

Total..... \$1,848 72

Total since October 1, 1853..... \$32,328 67

# FOREIGN MISSIONS

OF THE

# Protestant Episcopal Church.

---

---

JULY, 1854.

---

---

## MISSIONARY ENCOURAGEMENTS.

WE are often called to mark the accelerated swiftness with which the current of human affairs now runs, and to wonder at the rapidly developing results of the energies of men, so unceasingly and vigorously exerted. The discoveries of science and commercial enterprise go hand in hand, bringing in with rapidly accumulating fulness their contributions to the physical amelioration of mankind.

And it is a truly delightful thing to note how the knowledge of the Gospel continues to go along with this, "making glad the moral deserts of the earth," and infusing, if indirectly, yet surely the element of true civilization into all the plans and labors which men are now making for their temporal advancement. Missionary effort is no longer a theme for ridicule, but facts are continually brought to the notice of the public, sufficient to demonstrate to the conviction of the most hesitating and most doubtful, that the power of the religion of the Lord Jesus Christ is, even now, the mighty instrument of God for the conversion and true civilization of men.

We have been struck with the evidences of this afforded by a recent glance at the affairs of that noble institution for the extension of the Gospel, the English "*Church Missionary Society*." A little less than forty years ago, at the commencement of the present peace, now so unhappily broken, the operations of that Society were in a very feeble state. Although in existence then about twelve years, but little, comparatively, had been effected,

beyond the arrangement of the agency at home, and the overcoming of the great difficulty in the way of progress, viz., the procuring laborers for the work. On the Western Coast of AFRICA six Missionaries were settled, in and near Sierra Leone; five had reached India—one was commissioned as a sort of pioneer or explorer for the shores of the Mediterranean, while New-Zealand, now inhabited by a Christian people, had one school-master and two settlers! So that at that time this Society employed but twelve Missionaries, several of whom had hardly entered upon their work, while China, and Ceylon, and Western India, and East Africa, and Yoruba on the Western Coast, were not yet within the scope of its plans of action.

And now, in connection with this one Society, there are eighteen natives in the Missionary ministry, half as many again as the entire number of its Missionaries at the period referred to. There are, too, more ordained Missionaries under its appointment than there were then converts, the total number of the clergy amounting now to *one hundred and seventy-six*. And when we observe that the native and country-born catechists and teachers number at least sixteen hundred and seventy-five, and that the communicants in connection with it present a grand total of more than *seventeen thousand*; and when, too, we remember the multitudes who during the progress of this work have been brought to a knowledge of Christ, and have gone rejoicing to their rest, we may well take courage in the conviction that the Lord is still blessing His word, while we learn to honor the institution which has been, in His hands, so signal an instrument for the promotion of His glory and the salvation of souls.

---

## CHURCH MISSIONARY SOCIETY.

### FURTHER NOTICE OF THE LAST ANNUAL MEETING.

IN our last number we presented a condensed abstract of the statistics of this Society for the year. The June number of the *Church Missionary Record* contains the closing paragraphs of the Annual Report, which dwell exclusively on *the urgency of the present opportunity, whether at home or abroad*.

“At home, we are entering upon a war in which elements of destruction are mustering by sea and land in fearful array, and in which tremendous risks hang over us, not depending upon ourselves, but upon other kingdoms, and apparently upon single lives in those kingdoms. It is an occurrence to be marked, that, in the week preceding these great annual festivals, a day should have been appointed by proclamation ‘for General Humiliation and Prayer before Almighty God.’ We meet under the solemn impressions of that day. Our most sanguine hopes of success must not blind us to the duty of humbling ourselves before God, and seizing the present opportunity.

“If we look *abroad*, the prospect on every side prompts us to immediate action.

“In Western Africa, the strong arm of naval power keeps in check the bloodhounds; but they are still baying at their victims. The late Commander-in-Chief, in one of his published dispatches, declares that the slave trade may be suppressed by the naval force for a century, but that it will break out again in a week, if no effectual remedy be applied to the root of the evil.

“In Turkey, though the time of public commotions appears unsuitable to the quiet preaching of the Gospel, yet it is written, ‘When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.’ It was proved in Italy, that even in such times the Bible is received, where the preacher’s voice cannot reach. So that there is work to be done even ‘in troublous times:’ let us therefore work while the land is open to us. And if, as we devoutly hope, the lawful course of Government be restored, to whom will the subjects of Turkey look for guidance, so surely as to those who have stood by them as their friends in the hour of struggling and suffering? If a man should fall among thieves, and be robbed and wounded by them, to whom would he listen after his recovery? To the priest and Levite, who passed by on the other side? or to the good Samaritan, who bound up his wounds, and poured in wine and oil?

“In China, the opportunity speaks for itself: the Committee will add nothing to that which has been already said.

“In the Punjab, the opportunity is no less urgent. The Sikh religion is crumbling away—men’s minds are released from its spell: some pass over to Hinduism, and some to Mahomedanism, and some, as the Report testifies, to Christianity, wherever the Christian Missionary is at hand.

“But to take advantage of these opportunities, MEN are wanted. They have been appealed for this day in the fervid language of Missionary Bishops, of toiling Missionaries, of the civil functionaries of India, and of the soldiers who have won provinces by the sword of war, and now plead with the Church of Christ to unsheath the sword of the Spirit, and to achieve a second, a holier, and a surer conquest. And the supply adequate to the crisis must be looked for from the universities and from the clergy. The Society’s Institution at Islington can *train* men. But while our candidates are training, the golden opportunity may slip away. If this year is to see twenty men sent to China, and ten to the Punjab, men *ready prepared* are needed. The Committee entertain good hope that such a supply might be obtained. They thankfully record the fact, that the number of candidates from our universities has very largely increased. From twenty to twenty-five years ago, only one out of twenty-five of the English Missionaries sent out during that period was from our universities: the rest were trained at Islington—from fifteen to twenty years ago, the proportion had risen to one-fourth of the whole number sent out—from ten to fifteen years ago, it was one-third—from five to ten years ago, it was one-half—and during the last five years the number of men from the universities has greatly exceeded the number which our Islington Institution has supplied.

“The circumstances of the times also encourage the hope that the men will be found. Military ardor is working in the breasts of thousands. How light the dangers of the sea and the battle appear! How willingly parents part with their sons to join the expeditionary force! Men who cannot obtain the queen’s commission still resort to the scene of action as volunteers, in hope of employment. ‘Now they do it to obtain a corruptible crown:’ shall the children of light hesitate and shrink back, and yield to the soft remonstrances of friends, when the commission of the King of kings is in their hands, ‘Go ye unto all nations, and preach the Gospel?’

“But though the vast majority of this meeting are not able to go forth to the work, yet are they not without responsibility before God, in respect of the deficient supply of Missionaries. The Committee are deeply convinced that the fault lies in the bosom of the Church. Missionary zeal will never rise above the level of spiritual religion in the congregation. A few noble spirits, like Joshua and Caleb, may be in advance of their day and generation; but unless the Missionary zeal be spread more widely, the promised land cannot be possessed. There will be no such large efforts as the times require, and no such large success upon Missionary labors as the Lord waits to bestow, until the standard of spirituality is raised at home. All are therefore involved in the guilt of leaving the heathen world to perish for lack of preachers. If all of us now assembled in this great meeting—clergy and laity, male and female, young and old—were to return to our respective spheres, with our spirits stirred within us to more of self-denial and love to the Saviour, which are the germ of the Missionary character, and to increased prayer and effort for a supply of Missionary laborers, the result would be soon apparent; and as the opportunity is urgent, and as with the Lord there is no limitation of time, even in a few months an army of Missionaries might be ready to embark. He still lives and is amongst us, who, in answer to the prayers of His Church, sent out through Judea the first twelve Missionaries—and within a year sent out seventy others through Judea, Samaria, and Galilee—and then within two years more sent out a vast multitude, who ‘went everywhere preaching the word.’ ‘Ye that are the Lord’s remembrancers, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.’”—(Isaiah lxii. 6, 7. *Marginal Reading.*)

#### PUBLICATIONS OF THE CHURCH MISSIONARY SOCIETY.

On referring to the Treasurer’s account, we find that the Society continues to push this kind of agency with unremitting energy, the amount expended over and above all profit on sales being £3,066, or about \$15,000.

### CHURCH OF ENGLAND MISSIONS.

#### YORUBA—LAGOS—WEST AFRICA.

From the *Church Missionary Record* for June, we gather some interesting notices of the Mission at YORUBA, on the West Coast of Africa:—

The political atmosphere at Lagos, during many months of



this period, has been disturbed and agitated; sanguinary collisions between rival factions of the natives have taken place in its streets, and on one occasion the destruction of the town was only averted, under God, by the prompt interposition of the British admiral. Such a state of things has been far from favorable to Missionary operations. The laborers there, both European and native, have been in the midst of danger; the Missionary premises of Mr. Gollmer having been on one occasion in the very centre of the battle; and Mr. White's dwelling, with those of many of the natives, having been set on fire by Kosoko's people, and burned to the ground. Every effort was made by the British officers in command off the port to allay irritation and reconcile the contending parties; and when the proper moment arrived, an energetic interference by the boats of the squadron saved life and property from a threatened destruction, and compelled the enemy to a precipitate flight. From the admiral, Captain Gardner, the officer in command before the admiral's arrival, Lieut. Strickland, and the other officers of the squadron, the Missionaries met the most unremitting kindness and solicitude.

Still, amidst unfavorable circumstances, Missionary work has been done; the good seed has been sown as opportunity presented itself; and instances have not been wanting of individuals casting away their idols, and seeking Christian instruction.

This state of agitation and disturbance has been at length happily terminated by the conclusion of a peace between Dosumu, the present King of Lagos, son and successor of the late Akitoye, and Kosoko, under the auspices of the British admiral. It is hoped it will be permanent, and that, in the growing tranquillity of the country, opportunity will be afforded for the uninterrupted and enlarged prosecution of Missionary effort.

The following extracts, from the journals of Missionaries, refer to the perils in which they had been involved by the strife between the neighboring tribes:—

#### *Day of Humiliation.*

“JULY 15, 1853.—To-day being the day appointed by the Bishop of Sierra Leone as a day of humiliation, on account of the bereavement of our deceased friends, Messrs. Paley, Hensman, and Mrs. Paley, divine service was performed both morning and evening by me. In the morning I ad-

dressed our people from Matt. xxiii. 37, and in the afternoon from Rom. viii. 35-39."

*Perilous Position of Mr. White and Family.*

"JULY 31.—In the afternoon, while in the school, some men and women from the district of Olowogbowo came to me in a hurry, to tell me that Ajinia was preparing to fight, and therefore they came to take away their children. This report frightened away all my people, in consequence of which we had no afternoon service.

"AUG. 5.—The fatal blow given to the slave-trade system here, by the English, in the capture of Lagos, which threatened its entire extinction, is a great mortification, not only to the slave-dealers themselves, but also to some of the chiefs and people of Lagos, as also those of the surrounding countries. It excited an odium for Akitoye, the late king, who signed the treaty for its abolition, and the English, for their unremitting perseverance towards the same end; and they have planned to use their combined efforts to struggle once more for its revival. Ajinia and Pellu made three divisions of their forces. One part, headed by Ajinia, was directed against the king's quarters; another, headed by Agbaje and Aponloju, against the Rev. C. A. Gollmer's quarters; and the third, headed by Possu, against Ashogbon, one of Akitoye's war-chiefs, in whose neighborhood I am. In the centre of these two last opponents stands the Mission-house, in which I am residing. The king sent two men with his 'stick' to tell me to hasten Mrs. White and her child out of the house. Immediately she set about packing up a box of our valuables to take with her; but she was hurried away by the messengers, who advised her to try and save her life; that, being in the centre of the enemies, it would be difficult to make her way to the Rev. C. A. Gollmer's. She therefore left the box, and went away with her child. As soon as she left, I was busy putting up the flag, as we had no flagstaff previously made. Before finishing this, Captain Gardner appeared with three boats, and passed on to see the king; and then I was sent for to interpret for him. After our return from the king, the firing of a musket not very far from my house was the signal for the fight. As our house had a mud ceiling, which would keep fire from entering in the private rooms, in case the house should be set on fire, which is generally the case at the time of a civil war, I endeavored, with my school-teachers, to remove everything from without into the smaller rooms, locking the doors and bolting the windows thereof.

"A furious combat took place between Possu and Ashogbon for about an hour, when Possu set on fire the houses of the king's people; and as Ashogbon could not with propriety leave the engagement to extinguish the raging fire, whilst the enemy closely engaged him, he allowed the houses to go on burning. Finding it imprudent either to remain in the house, on account of the approaching fire, or to go out, on account of the shots that were flying to and fro, we removed from the house, and took shelter behind our mud-wall fence, there observing the direction of the fire. All the houses behind my house were burnt down, while all those that are in a straight line with my own, and situated by the water-side, at first escaped the vengeance of the fire. At this time Ashogbon collected all his forces behind the front wall of my house, from whence they issued to fire upon their enemies. Possu clearly perceived that Ashogbon had got a more favorable situation than himself, and determined to dislodge him by setting on fire all those houses in the same direction that escaped the first fire. In this way our premises caught fire, and shared the same fate with others. As soon as I saw our premises on fire, we entered a small canoc belonging to a Sierra-Leone trader, who came from Abbeokuta, and lodged at our house. With

him we made our escape, amidst the fire of the enemies. We paddled away to the opposite village Ido, when I beheld with pity the desolation to which our newly-built house was subject. We only lived in it four months. I regret the expense and labor bestowed on it. By this time the king's party was beaten back by the fire, which their enemies took advantage of. The wind, too, was greatly in favor of the king's enemies, for it blew in a straight direction to the king's quarters, and the fire swept along all the houses of those in favor of the king, his majesty's houses not even excepted, save those which are covered with tiles. Ashogbon's forces having been thus driven back by the fire, Possu marched with his warriors into my premises, covered with a white umbrella. After the conflagration had abated, Ashogbon's men returned with fury, and found that Possu had taken possession of my premises, which served as a fortification to them; they therefore resolved to remove him from there. A desperate fight took place, and Possu was chased to his very house.

"Knowing how anxious Mrs. White, the Rev. C. A. Gollmer, and other friends might have been about us, I thought it would be well to go and convince them by our presence that God has mercifully delivered us from the danger. The fight continued till night. Too many had been killed and wounded; and should the people be permitted to resume the fight next morning, the loss on both sides would still be greater. Her Britannic Majesty's Consul, Mr. Campbell, was therefore applied to to use his influence and consular authority to cause the people to leave off fighting.

"Aug. 6, 1853.—This morning, therefore, Mr. Consul Campbell requested me to accompany him as interpreter, to effect a reconciliation between the king and his chiefs. We went to the king in the first place, and he said he could not object to any proposal her Britannic Majesty's Consul might make to him. We went next to Possu and Ajinia, and, after much ado, Mr. Campbell induced them to give up the fight, promising to hold a convention of the king and his chiefs, when he will try to settle their palaver; and so we returned to the Rev. C. A. Gollmer's. In the afternoon I returned home with my family, and found that our house was plundered by the war-men. Some of our doors and windows were burnt, and others they broke, through which they entered into every room, broke open every box, and took away everything, save chairs, sofas, tables, and books, which were rather heavy for them to carry away. We were reduced to such emergency that, had not the Rev. C. A. Gollmer been kind enough to send us some cowries immediately, we should have been starved. A few days after, we were ashamed to go out of doors, the only clothes we had on being dirty; but Mr. and Mrs. Gollmer and Mr. Consul Campbell administered to our wants in this respect also. Thus God has not left us without friends, even in our most pressing necessity. I have since, however, recovered some of our lost property.

"Aug. 7—*LORD'S-DAY.*—Never did we spend a more miserable Lord's-day. The present state of affairs having rendered us unable to perform the duties of the day, we spent the day in meditation, prayer, and thanksgiving to Him whose mercies to us were so singular in our recent dangers. In the afternoon, the whole town was again in commotion; Kosoko's war-canoes made their appearance, and it was a question whether Ajinia and Pellu, at the prospect of such a reinforcement, would come to any terms of accommodation with the king.

"Aug. 12.—From the 8th to the 12th, Kosoko's war-canoes kept on the river, most likely disappointed in not meeting the fight. Meanwhile, the consul tried his endeavors to pacify the anger of these two chiefs—offered to take them to the king, and guaranteed to see them safe, but they remained obstinate and inflexible. The Rev. C. A. Gollmer kindly invited

us to his place, for he thought it not safe to wait here, as Kosoko's canoes were advancing closer and closer. Fortunately the *Penelope* arrived this day, with Rear-Admiral Bruce on board of her. This greatly removed our uneasiness, and cheered our drooping spirits.

"Aug. 13.—Kosoko landed with his large army at Possu, the chief's wharf; made a sacrifice to Egun, (his deceased father, deified;) distributed powder, and made a grand preparation to overthrow his uncle, King Akitoye, next morning. It is reported that he charged his men to spare neither old nor young, men nor women, and that to-morrow morning he would march on the blood of the slain to the royal palace. The whole island was struck with horror; most of Akitoye's men had deserted him, and joined Ajinia and Possu, and many had prepared their canoes to make their escape in the shade of night. In the afternoon the English boats entered the river, and landed at the Rev. C. A. Gollmer's, whence, having made the necessary arrangement, five of them started for Possu's quarters, where Kosoko landed with his war-canoes. Each of the boats fired a gun, but, night having come on, they put off the fight till daybreak. Kosoko, Tapa, Ajinia, Pellu, and Lima, the Portuguese, took to their canoes without firing a single musket, and made their escape during the night. Those who could not escape in canoes went on foot by the creek of Koyi, which is fordable. Thus God has defeated the wicked devices of Kosoko, and brought to naught all his machinations.

"Aug. 14, 1853—LORD'S-DAY.—This morning the boats found that Kosoko and his allies had fled in the night. To-day, also, Church duties were suspended."

---

## MISCELLANEOUS.

### VISIT OF AN ENGLISH VOYAGER TO THE POLYNESIAN ISLANDS AND CHINA.

THE last two numbers of the *English Colonial Church Chronicle* contain some passages from private letters, which have a freshness about them that renders them very readable. In the absence of any communications from our Missionary stations, available for our pages, we vary our matter a little, by selecting portions of the letters referred to:—

#### POLYNESIAN ISLANDS.

"BARK EARLY BIRD, 14. 38 N. Lat. 149, 24 E. Long.  
Dec. 6th, 1853.

"We intended to go, by the September steamer, from Sydney to Singapore, thence on to Calcutta, and I home. But when the steamer came, she had altered her route, and went straight to Ceylon, so missing Java, Singapore, Penang, &c.; and, moreover, she was a very miserable, small, and crowded vessel. We found this vessel just starting for some of the South Sea Islands and China, and determined at once to take our passage in her.

"We have spent seventeen days at two of the islands—the Isle of Pines and Tanna. We have seen natives of the Islands of Lifu, Mare, Uea, New-

Caledonia, Anaiteum, Erromango, Erranan, Cherry Island, and Pleasant Island, and have passed near several of them. We are now drawing near the Ladrões, some of which we hope to see, having passed through the Caroline group. It has been very interesting.

### *Isle of Pines.*

“We saw a great deal at the Isle of Pines, spending three days at the king’s village, where we camped with a party of the officers of H. M. S. Herald, whom we found surveying there. A few years ago, the natives would attack any white man who came near the island. They are now quite changed; and we wandered all about the island without the least hesitation. Sandalwood has brought traders there; and there are three stations where Europeans live upon the island. We have no Missionaries there, neither are there any Dissenting Missionaries.

“The French have sent a Mission there from Tahiti, consisting of two priests and several laymen. They have built a good house, and laid out a garden, and erected a saw-mill. I went to try to see them, but both the priests were out. I had some talk, however, with one of the laymen. He said none of the natives were baptized yet. It is said that they have done nothing yet; but they have so far influenced Alikí Wendigo, the king, that he kneels and says a prayer before going to bed, and crosses himself carefully before meals, and wears one of their little tokens of the *Sacre Cœur*. It is thought to have a political more than, or as well as, a spiritual aim.

“That there is some truth in this, is shown by their attempts to set the people against the English, and to prevent the king from having any intercourse with the man-of-war. A French steamer had arrived there a few days before we did, and, after waiting a day or two, went away again, saying that she was going to New-Zealand to get coal. However, she was seen to bear up in the offing, and steer north instead of south; and the Herald wondered what she had come for, and where she was gone.

“While we were lying at Tanna the following week, a schooner came in, and brought word from New-Caledonia, where she had been, that a French steamer had come there and planted the French flag, and taken possession of the island in the name of Napoleon Emperor; and, after leaving a lieutenant and boat’s crew to build a fort, had gone on to repeat the same at the Isle of Pines. So they had been defeated by finding an English man-of-war there. However, the ‘We-we’s,’ as the natives call the French, are not at all popular among the islands, and the English are.

“The Isle of Pines is a beautiful island. It is about thirty miles in circumference, covered with a peculiar pine, from which it got its name. It is surrounded by a coral reef, within which there is a harbor, both at the south side where we were, and at the north, the entrances to which are a single narrow passage through the reef in both places. All round the greater island are small, low, green islands, one within another, especially on the north side. The bay close by Gudgi, the royal residence, which forms the north harbor, is most lovely. Fancy a pretty bay, with palm-trees and rich tropical foliage down to the water’s edge, with coral rocks, and the bottom, which is quite visible through the clear water, covered with coral groves; shut in by one island behind another from the open sea, and dotted about with small coral islets, each with its palm-tree or few shrubs.

“The natives are a nice set. They do not number above 500 or 600, and are ruled mercifully at present by their young king, King Jemmy, as he is commonly called. His native title is Alikí Wendigo. They are still cannibal-

bals, but only in time of war. The women seem well treated, and are always merry and apparently happy—not the slaves they are in some islands. They have some curious customs, such as at their usual morning bathe drinking the salt water, which I believe gathers some medicinal virtues from the leaves with which they dip it up. Like most of the natives of the western islands, they practise circumcision. They are afraid to move about much at night. They talk of a spirit which comes out of the sea and harms them. They seem to have no religious rites that we could hear of. Their dances and songs are conected with impurity, I fear.

### *Isle of Tanna.*

“We reached the island of Tanna a few days after leaving the Pines, and spent twelve days there. We had been warned of the fierceness of the natives, and the danger of going ashore, and so were almost sorry to find we should be detained so long; but we managed to make ourselves very much at home amongst them, and even made two expeditions, some of us some distance into the island.

“It is a large island—how large I cannot say. None of these islands are at all explored. We were told that we went further inland than any white man had ever been before. And they are so badly surveyed that it was with some difficulty we found the island at all. Perhaps it may be about eighty miles in circumference. On the island is an active volcano, and they have repeated earthquakes; we felt several very slight shocks while we were there. The shore of the bay on which we lay had several hot springs running into the sea—so hot that the natives who live near cook their food always in them; the only instance I know of their boiling their food.

“The Tannese are very different from the natives of the Pines. The men do nothing but plait their hair, and saunter about through the day fully equipped with spear, bow and arrows, and clubs. They are too idle even to carve or make their own clubs, but get them principally from the neighboring island of Erromango. Their women do all the work. A girl is married when she is about fourteen, and immediately becomes a slave. She has to cook, and carry wood, and dig the ground, and plant yams, &c. Consequently, poor things! they are very ill-favored. Moreover, they are not allowed common intercourse with the men of the village, as in the Isle of Pines. They are always by themselves, and obliged to keep out of sight. So much jealousy is there, that married women hardly dare speak to their own brothers, we are told.

“At sunset the men assemble in their villages, and a very curious performance takes place. The men sit in companies of six or seven on the ground, or, if wet, in a public building, in the centre generally of the open space in the village. Certain young boys then, generally two to each set, take the roots of a plant called Caroa, and chew them in their mouths till they are reduced to a pulp. This is then placed in a small wooden vessel, shaped just like a canoe; water is poured on, and the pulp mashed with the hands in the water, and perhaps chewed a second time, and then strained through the water. Each man then comes forward, and receives his share of the liquor in a cup made extempore out of a banana leaf, which he drinks very solemnly, and sits down again. Not a word is then said by or to any of the party, who in a short time exhibits signs of stupefaction and intoxication, rolling their heads, and rocking themselves about. The white of the eye grows darker and the face slightly flushed, the eye sparkles, &c. This state lasts for some time, perhaps an hour, during which they sit where they were, and then creep off to their huts and sleep. If the drinkers talk and are interrupted with noise while in this state, they get sick. After the effects are gone off, they feel none of the bad consequences

of intoxication--no headache nor discomfort. They consider it most wholesome.

"I never tasted the drink. I did not fancy the mode of preparation; but I have brought some of the root away with me. Some English on the island said they made it into tea sometimes, and thought it very wholesome.

"Tanna is one of the richest islands in the Pacific. They call it 'the garden of the Pacific.' It has a fine rich black volcanic soil, which in many places is formed into a natural hotbed by the hot steam which seems to burst out of the ground almost everywhere. It is covered with trees and vegetation, and every tree and bush bears fruit of some sort or other. They have cocoanuts, bread-fruit, bananas, yams, plantains, bandanas, (?) and sweet potatoes all the year round. Most of the trees are a species of banyan, and bear abundance of figs, which, though not particularly sweet or nice, are palatable when roasted in the fire, the way they eat them. There is a good deal of low fever and ague on the island, in consequence of the richness of the soil; and lately, I am sorry to say, the smallpox has been introduced by a party of native Missionaries, or teachers, sent from the Society Islands by the London Missicnary Society's agents there. All these native teachers died, except one, who got away again. A Captain Paddon, who has a sandal-wood station there, buried the dead, and burnt the houses down, and indeed nursed the sick, preventing the natives from going near them. But we found while there that, though no case had since appeared where we were, it had made its appearance in the interior of the island, to the north; so that it had apparently travelled on the wind. Tanna is within the S. E. trade, and the constant steady wind (I suppose the epithet 'ventosus' would not do in the trade regions) had carried the infection with it.

"Cannibalism is still quite common at Tanna. The week only before we got there, a native of a neighboring tribe had been caught on the beach of the very bay in which we lay, and had been clubbed and devoured. A few months ago, the natives attacked a boat at the entrance of the bay, and killed and ate a white man. S. K. and I were very anxious to climb a high mountain, which appeared to be about five miles inland, (we found it much farther); and Captain Paddon, who has been living on the island only three or four months, though he has traded backwards and forwards from a neighboring island for a long time, said he had for some time wished much to go there. He wanted to examine the country geologically, and hoped to find gold. One of his little trading vessels had just come in from New-Caledonia, and brought word that gold had been discovered there, and of course he was all anxiety to see if he could find any here. So we agreed to go. The rest of our party declined the expedition.

"We three accordingly started; and Captain Paddon desired two of his men to follow us. We had not got far before we fell in with some islanders, who wanted to know where we were going; and on hearing 'To the high hill,' said we could not go. They made all sorts of objections; but we insisted on going, and went on. They followed us, and gradually our train increased. It is impossible to go far in Tanna without falling in with natives, it is so thickly populated. We had great difficulty in getting on, but at last some of them said they would show us the way. We had by this time some thirty fellows or more with us, all armed to the teeth. They led us on some way, and then suddenly brought us out upon the shore, where there was a village. Captain Paddon at once sat down, and said he should not go that way--they had led us wrong. They pressed us to go to the village, and said we could not go to the mountain. Captain Paddon said he had tried once or twice to go to this mountain, and they never would let

him; and he had asked the only white man who ever had stayed on the island before, and he never had been allowed to go inland at all. He did not know what the cause of it was. Sometimes they said there was danger on the mountain. Whether they had a superstitious dread of a spirit there, or whether the neighboring tribes would attack them, he did not know.

"Just then a native ran up, saying two white men were coming; and in a minute Captain Paddon's two white men came.

"We then insisted on going, and said if they were afraid to go we could go without them. The chief of the tribe said, 'Well, we should be killed.' But one of the men said, 'Englishmen were not afraid of black fellows, and if they fought we would fight; we had got plenty of muskets.' 'Where?' they asked, seeing none. On which he produced a revolver from his pocket, and fired off a barrel. That quite settled the business. 'It was a small musket, but it shoot plenty.' So away we went, and some forty of the naked savages with us.

"This man had been among the islands a long time, and he insisted on all these fellows going before us. If you allow them to walk behind you, they may tap you on the head with their club before you know they are going to attack you. And it was a thing we noticed again and again, that they always crept in behind you if they could, and never liked walking in front.

"Well, I have told you all this, in order to bring you to a large village we passed through after this. In the centre stood a large oblong hut, open at the ends thus  $\wedge$ , which they urged us to go to. We went to the entrance, and they kept gesticulating and pressing us to go inside. They kept on repeating the word, 'woman, woman.' At last, Captain Paddon said, 'Oh, let us go in and see; they won't be satisfied if we don't.' We went in, and almost ran against something hanging from the middle of the roof. They took hold of this and pointed to it, shouting again, 'Woman Tanna! Woman Tanna!' We looked, then, and saw with horror that it was part of the body of a woman. They had eaten part, and hung the rest up, I suppose for another feast.

"On seeing us draw back with disgust, they seemed delighted, and laughed and shouted. We could not learn what she had been killed for, or anything about it. It did not increase our feelings of safety. But having got thus far, we determined to push on, our train always increasing at every village we came to.

"We got up a high spur of the mountain, but could not reach the top; but we were amply repaid by the view we got, and the idea of the nature of the country. We found ourselves at the back of the volcano which we had already visited, with a rich valley or plain between us and it, and in this valley a lake; the natives said it was sweet water.

"I was half afraid we were going to have trouble on our way back. At the villages crowds had assembled, and came out to see us; and it was hard work sometimes to get through them. And a quarrel might have been picked at any moment, when, notwithstanding the revolver, we should have been completely in their hands. I was not sorry when we got near the bay again, and our long trail began to decrease.

"I have mentioned Captain Paddon. He has been some years amongst the islands, and says that he shall live and die among them. He is a very clever, shrewd fellow—a bit of a chemist and geologist. &c.; and to my surprise, for I expected the reverse, very kind to the islanders. All these years, he says he has never had any real trouble amongst them, while people with him and in his employ have repeatedly been killed. The natives there seem very fond of him; and several natives of other islands whom he has brought to him seem very much attached to him. He came on board



to service the two Sundays we were there, and I had a good deal of talk with him about the natives and Missionary work.

"I asked him about the Bishop of New-Zealand. He said much in his praise. He seemed to esteem him much, and said he had done more than all the rest put together. 'But mind,' he said, 'I didn't like him at first.' He had met him by accident at one of the islands, and the Bishop had carried him by storm.

"He (Captain Paddon) thinks very highly of the whole race, or, I should say, of the two races, eastern and western, of the South Sea Islanders. They are quite distinct, but have now got mixed geographically. As the population of an island has grown too large, a party have gone off in a canoe, and have been drifted away to some other island, where they have lived and multiplied. There is no scarcity of means of life among the islands: fish in the sea, and cocoanuts ashore—which last are both meat and drink, besides other things.

"The eastern race are distinguished by straight instead of curly hair, and are a magnificent set—fine, tall, well-made, with open, honest, and often very beautiful faces. But I like them all. I never saw a people who, with all their savageness, attach you so much. One could not but feel strongly, being amongst these people and then going away and leaving them to their fate. I was continually ashore and with them. We had to give up landing on one side of the bay. Some of our people were attacked one day, and had to make off in the boat as fast as they could, amongst a shower of arrows and stones. But on the side where Captain Paddon's house and buildings were, we seemed quite safe; and we used to go up to the two villages near, and sit among the people, and go about with them. Our ship was crowded with them all day; and several times I went out in a canoe with one or more natives all about the bay. There were numbers of young fellows one would have given anything to be able to remove.

"The thing to be done is to take a good step at once. It is hopeless to think of the Bishop of New-Zealand governing New-Zealand, natives and Europeans, and Polynesia as well. Let a Bishop be appointed at present for Polynesia.\* One will not do long. Or let Bishop Selwyn take the diocese himself. I think he would be better here solely, than solely at New-Zealand. Let there at any rate be some Bishop, who shall fix his headquarters on some convenient island; and then and there let there be a general college, at which natives should be gathered from all the neighboring islands. This is merely the Bishop of New-Zealand's plan; but it has failed in New-Zealand, because the climate kills the boys. Let there be also a college for girls as well. And to support all this, there must be men and women from England, both lay and cleric.

"Then, on the islands place bodies of men—not one solitary clergyman; such are useless. A solitary man would be in danger in many places, and what could he do? Let there be at least one priest, with two or three (or more, if possible) laymen, and with them, as they were fitted for it, associate the trained boys from the college. Captain Paddon says, 'Don't waste time in learning the languages, but teach the natives English.'

"No language is used or understood by more than 1,000, or perhaps 1,500 people. Even on the same island different languages are used; and these are totally different, so much so that the different tribes can hold no communication with each other. At Tanna, there are certainly five languages, all totally different—not patois of the same language, but I am afraid quite different. The very numerals are different words. There may be more languages, for five is the highest number they can count there. And it is a

\* This suggestion corresponds with the Bishop's own view.

curious thing to hear natives from different islands communicating with each other in broken English—the only way they can understand each other. They are very anxious to learn, and very quick. I suspect they would learn English well, much quicker than we should a native language. And then, remember that a dozen languages may be necessary on one island. Besides, all over these islands, English is the language which they hear on board nearly all the ships. French they know; but they much dislike the 'We-wes,' as they call them.

"I am sure that, to *keep* those trained or instructed in the college, as well as for a help to instruct others, it would be necessary to have such a body of men on each island as could still keep in charge the young natives from the school.

"Finally, let the Bishop be such a man as Bishop Selwyn, essentially a Missionary, who would gladly be continually at sea, going from one island to another. Such perpetual visitation and comfort would be very necessary. I think, too, it would be a great thing if the men settled on the islands could continually revisit the college, for a change.

"The Bishop of New-Zealand, as by this time you will know, has been obliged to close his college, and take back all the boys to their homes. Many have suffered from the climate.

"If you can make any use of this disjointed letter, written under the disadvantages of a rolling, pitching sea, and at different times, you are welcome to do so. I should like that it should be of any, the slightest use towards helping the spread of the Church in this part of the world. I only wish it were more worth sending these many miles to you."

#### CHINA.

"STEAMSHIP SINGAPORE, 6° 32' N. LAT., 86° 34' E. LONG.

"INDIAN OCEAN, *Monday, Jan. 9, 1854.*

"We reached Hong Kong at last. It was very curious approaching China. A hundred miles away from Hong Kong we fell in with Chinese vessels—fishing-boats and junks—curious things, with high painted sterns, and low bows, and mat sails, and marvellous-looking men on board. We got safe to Hong Kong without being attacked by pirates,—a thing our captain much feared, as he was carrying gold-dust; and every fishing-boat nearly is manned by pirates. They are most bold. A few weeks before a pirate junk ran aside an American clipper in full sail before a stiff breeze, hooked on by grappling-irons, and tried to board. However, H. M. steamer *Hermes* has been rather punishing them lately, having destroyed forty on her last trip.

"The coast of China is very fine, mountainous, and indented by cliff-bound bays and islands. Hong Kong is a bold island; Victoria lying to the north, separated only by the straits from the main-land. It is a very striking place. The town straggles along the bay, between the sea and the high peaks behind, and is full of fine buildings. I was surprised to see such a pretty place, and such handsome buildings.

"The cathedral stands on a knoll, rising above the town,—the best site,—and is really a very nice building, considering that it was designed, I believe, by the government surveyor (?): a western tower standing on arches, a nave and aisles, transepts and eastern transept aisles, a few more feet of nave east of the transept, and a low arch under a window, admitting to an apse, which is the failing point, as it is low and small, and wants dignity. The windows throughout, clerestory and all, are full of Powell's quarries, so that the light is nicely toned down. Many of the windows open, and have venetians to take their place, necessary in a hot climate. The seats

are all low, and made of open cane-work, very nice and cool. Two pulpits face you, standing against the east piers of the transept. East of them, in the space outside of the apse, is a chair and desk on the north for the Bishop, and bench and desk on the south for the clergy. The choir should be here, but are, with the organ, in the south transept. They consist of Chinese boys and young men, the pupils of St. Paul's College, in part of which the Bishop resides."

### Religion of the Insurgents.

"The Bishop had lately returned from Shanghai, and was full of the spread of Christianity. He has no doubt that in a little time all China will be Protestant Christians. There is little doubt that the Tartars will be expelled. When we left, on the 27th of December, the insurgent army was said to be less than twenty miles from Peking, and everything gave way before them. Captain Fishburn, of H. M. steamer *Hermes*, (which returned to Nankin the day before Christmas,) sat some time with me; he says, he cannot doubt their sincerity. He was fired at by the insurgent army at Shanghai, returned the fire, and demanded explanation. They said they had been told by the mandarins that the Emperor had hired the English to destroy them, and apologized on his denying this. Finding that the report had been spread, and that the imperial fleet actually followed him, he caught a boat on his way up to Nankin, dressed the men in insurgent colors, and sent them on to the insurgent camp with a letter, saying that England took part with neither.

"At Nankin he found the insurgent troops ready to attack him; but on reading his letter they at once withdrew, and the people flocked on board the *Hermes* with the greatest confidence. The first thing they did was to ask about our religion, and on hearing the Creed and Commandments, they at once claimed him and his ship's company as brothers. 'There could be no fear of the *Hermes* attacking its brethren!'

"Captain Fishburn said he had quite convinced himself of their sincerity in faith, as worshippers of 'Yesu,' and in the Holy Trinity, though it is most likely imperfect, and in the moral discipline they carry out. He learnt also that none but 'worshippers of Yesu' are admitted into the army; and these, after examination of faith, and professions of obedience to the Commandments, and promises to strive against sin, are admitted by baptism with water in the name of the Trinity.

"He asked how they baptized, and was shown:—A basin of water is placed on the ground, and the person to be baptized kneels, and dips his head in, or has water poured on him, while the appointed person pronounces him baptized in the name of the Trinity.

"The Bishop also gave us the same report, which he had learnt from a Chinese in the insurgents' camp, who had been brought to him by some one connected with the Missions in the north.

"It is also said that they have appointed a ministry consisting of three sorts of orders. It was a little difficult to carry away all one heard; but I think the highest consisted of three Wangs, or Princes, of whom the celebrated Tine-ping-wang is one; the second order of twelve Ti-shing, or some such name. The Bishop said it was a very fair term for the office, *Ti* meaning old, and *shing* (if that were the word) something synonymous; but altogether it was a fair and emphatic translation of elder or presbyter. The third order consisted of twenty-four to every camp of 10,000, (and there were ten camps of that number.) The business of the twenty-four was to instruct those under them, and when fit, to present them to the twelve, who, in turn, presented them to the three Wangs, and by their command bap-

tized them. This, I am confident, was in substance the Bishop's account, but, in transcribing it from my journal, it strikes me as disagreeing with what was asserted about none being enrolled in the army till he was baptized. There *may* be some distinction made between the enrolled soldiers and those in preparation, who yet fight in their army.

"Captain Fishburn spoke of their enthusiasm as great. He saw their service, which consisted of hymns, reading from a translation of part of the Old Testament, repetition of the Commandments, and prayers. They said they knew they wanted instruction, and would receive teachers, but they thought it would be better to defer this till they had finished the matter in hand, taken Pekin, driven away and destroyed the Tartars, and established the new dynasty. They had no doubt of success. It was not man's work, but God's, and *must* succeed. The English might take part in it if they liked, or not; it would make no difference either in their success or their friendship towards us.

"We went to Canton. It is distant from Hong Kong eight hours by steamer. We passed the celebrated Bogue Forts, and up the river to Whampoa; the river swarming with boats of all kinds, up to great painted junks of 600 tons burthen, especially along the fifteen miles from Whampoa to Canton. The country, too, is very pretty,—fine mountainous hills and rich plains, studded with villages, or square clusters of houses, joined in rows, with narrow streets, about four feet wide, with a strong gate at each end, shut at night as a defence against pirates. Every street in every town is closed by gates at night. This speaks well for the honesty of the people! We were reminded of England and her Church towers by the constant pagodas near the villages rising from among the trees."

#### SANDWICH ISLANDS.

The same English journal furnishes us with the following sketch of Missionary affairs in the Sandwich Islands, from the pen of a layman:—

"The prevailing religion is Congregationalism; and the American Missionaries have not only converted nearly the whole native population from idolatry to Christianity, but have established schools throughout the whole island; and in my travels I have rarely met an instance of a child above nine years old not being able to read, write, and cipher. They have great aptitude for learning, particularly arithmetic and geography. I also visited some of the schools during their public examinations, when I have seen from 250 to 350 scholars of both sexes, and was particularly astonished with the rapidity and precision with which they answered questions, even in algebra and geography. At the College of Lahina they receive a very liberal education, fitting them for the legal and ministerial professions; and some really clever, *excellent* men have been educated at that college.

"Every village has its school or place of worship—one building serving both purposes where the population is thin. Some are built of stone, and others of wood and thatch, according to the means of the people and wants of the place, many of them capable of containing from 1,500 to 2,000 people. I travelled round the island of Hawaii, in company with my friend, the Rev. Mr. Brenchley, (who once had a living, I believe, at Maidstone, Kent;) and from visiting the natives in their most retired situations, where they have had but little intercourse with Europeans beyond the Missionaries, I had ample opportunity of seeing their real character. They are gentle, kind, and well disposed, but not over and above industrious. Those who reside at, or frequent the ports and towns, are, I am sorry to say, not so well dis-

posed. The too frequent visits of successful miners from California, and the lavish manner in which they distribute their gold among them, cause them not only to be covetous, but immoral in their conduct. The force of early evil habits, which under the former dynasties had always been fostered and encouraged, induces many to return to their evil ways. Yet, by kindly admonishing and setting them a good example, they are to be reclaimed.

“For many years the Missionaries have been entirely supported by the American Home Mission Board; but since they have discontinued this, and relied upon the natives for support, they have fared but poorly; and several of the Missionaries have been obliged to support themselves by resorting to trading in general merchandise, to the injury, I cannot help thinking, of their religious profession. The natives, not being wealthy nor over industrious, felt it as a tax they were ill able and unwilling to bear. Hence many seceded, or returned to their old habits of irreligion and infidelity; or, in most cases, have gone over to the Church of Rome, which there, as everywhere almost, is to be found with a Bishop and working staff of zealous clergy, ever laboring, and sparing no means to make converts in all directions, in which they are very successful. Being entirely supported by the Government of France, they are no burthen upon the people. That form of worship, with all its pageantry and ceremonies, has a peculiar charm in the eyes of the natives, and doubtless an almost overpowering influence upon their minds—as somewhat approaching externally to their old heathenish rites;—they forgetting, or *not understanding*, the spiritual meaning said to be conveyed by the services of the Church of Rome. They have elegant and spacious churches, built of stone or wood, in all the islands, with always one or two priests attached. At Oahu there is a cathedral, and the Bishop has always established a college, where some forty to fifty native youths are educated in the French and Latin languages, besides writing, arithmetic, and geography.

“Under these circumstances, brief and imperfect as my sketch may appear, you will see that a clergyman going out there has many difficulties to contend against. He requires to be known to the people, to be well acquainted with their *peculiar* traits, and should not by any means be dependent upon them for his maintenance, if he hopes to succeed in his mission. Moreover, amidst such a mixed population, he requires to be free from prejudices and bigotry, and to *win*, not to drive, people to religion, or he will be almost sure to fail.

“I landed there in March, 1851, from San Francisco, where I had been a theological student, and was requested by the British residents to establish and conduct the services of the Church, as they had none. After obtaining the king's sanction, who very handsomely gave us full permission to fit up the Old Court-house, we opened divine service with about seventy persons, and before six months, through the blessing of God, we numbered a congregation of two hundred, which was gradually being added to up to the hour of my departure.

“At the expiration of twelve months, I was obliged, from delicate health, to return to San Francisco. The congregation, with the Church Committee, held a meeting, and presented me with £100 for my humble services, and solicited me to return to them whenever I was ordained; that if I did, they would make provision, as far as they were able, for my maintenance, and by their united efforts, in the course of time, erect a suitable Church. A very severe rheumatic fever attacked me at San Francisco—a complaint very prevalent in those parts—confined me for six weeks to my bed, totally depriving me of the use of my limbs. It being the decided opinion of my physician that I should take a long sea voyage, as soon as I was sufficiently

restored I sailed for Port Philip, where I had formerly been an old resident.

“I am happy to say that at Oahu I established a Sunday-school, numbering fourteen to twenty, several half-castes among them.

“Several American Episcopalians joined us, and contributed books to the Sunday-school. We also raised by subscription a musical instrument; the ladies and gentlemen formed a choir, and chanted portions of our beautiful Liturgy. An harmonicon would be a very desirable instrument to take out. The natives have fine, sweet, musical voices, excellent taste for music, readily acquire it, and are very fond of it.

“It is sadly painful to know that our Church is not represented there, and that so many of our fellow-countrymen are without the means of obtaining those high, lasting, and consoling benefits and blessings it bestows, and which no true Churchman believes he will or can find elsewhere.”

#### A CHINESE MISSION IN NEW-YORK.

Although the following letter, from our Missionary, the Rev. Mr. Syle, giving an account of his attempt to render service to the body of Chinese now providentially gathered in New-York, has been published in two or three of our journals, yet we do not like it to pass without recording it in the pages of our own Missionary paper.

Our returned Missionaries have always rendered good service, during their temporary sojourn or leave of absence, by communicating information and awakening an interest respecting their several stations; but here is an opportunity of usefulness most unexpectedly opened, of which the Missionary has readily availed himself.

“53 BROADWAY, NEW-YORK, *June 1.*

“REV. AND DEAR BROTHER:—To yourself, as the person who first suggested to me the desirableness of attempting something for the benefit of the Chinese in this city, it seems most suitable that I should communicate the result of my incipient efforts amongst them.

“As soon as I could do so, consistently with previous engagements, I came on here from the South, and began my inquiries as to the number and condition of the ‘Sons of Han’ who had found their way to this place. My first visit was to the Five Points, where I learned from Mr. Pease many particulars as to the places where the Chinese were to be found, and the character of their occupations, &c. The first man of whom I got trace in this manner, was found employed as a shopman in one of the tea stores in the Bowery, and a very smart man he is. If his own account of himself is to be relied on, his life has been one of unusual variety and vicissitude for a Chinaman. He represents himself as having been a boy in the service of Mr. Gutzlaff, the celebrated Missionary, and to have followed him about in his journeyings to Amoy, and Chusan, and Shanghai, and elsewhere. This man is smart enough for anything, serves the customers with an air at once prompt and patronizing, talks English, and is well able to take care of himself.

“The same may be said of a considerable number—say about forty, at the present time—of Chinese sailors, cooks, and stewards, who frequent boarding-houses kept by men of their own class, and who come and go at

this port like any other seamen. Whatever influences for good we might wish to bring to bear on them, can be exercised by those speaking the English language, which they all understand, more or less.

"My next visit was to a house in Cherry Street—a locality the character of which you know. Sailors' boarding-houses abound here, and in one of these I found two rooms occupied by Chinamen, to the number of about twenty. In the first I entered, half a dozen men—chiefly from Shanghai, Ningpo and Chusan—were found at their favourite amusement of gambling. My knowledge of the dialects spoken by these men enabled me to explain to them without difficulty the object I had in view—namely, to help them out of their present misery, if possible. It was rather more difficult to convince them that I was in earnest; but happily one of the company recognized me as being the 'teacher' whom he had met some months ago at Brooklyn, and this smoothed the way considerably. Several of them volunteered to engage in any occupation I might provide for them—most preferring to hire themselves out as gardeners, in which capacity they might be made very useful, under proper direction.

"In the next room I found quite another sort of men; they were from Canton, spoke a dialect very hard for me to understand, showed great distrust of me and of the object of my visit, (having evidently been victimized by foreigners in various ways;) were shy of telling me their number, or where the remainder of the dramatic corps (of which they were a part) had bestowed themselves; so that this my first visit to them seemed to be of little avail; but I knew it was only seeming, and that a repetition of such efforts would soon have the proper effect. And so it has proved. After going among them several times—there in Cherry Street, at several different houses, and also at Ward's Island—they have begun to thaw out, as it were, and their faces brighten up like children's when I sit down and tell them that *may-be* the good people of New-York will furnish money enough to send home such of them as want to go, and that good places may be found for such as wish to stay here and earn a little money before they return.

"Poor fellows! they have had hard usage since coming to this Christian land, and glad enough will they be to get away from it. What wonder that they were found passing away their weary hours in gambling, or trying to forget their miseries in opium smoking, (I saw this, even at Ward's Island); or that they sought for some solace and invoked some aid from the three little idols which I saw set up in a shrine at one end of their crowded apartment. Some of these men want nothing so much as just to be sent home; this is the kindness they would appreciate, and I know of nothing better that could be done for them. And this brings me to speak of the meeting which I have just held with the whole company of them, the results of which I will briefly state.

"I have before me the names of forty-one: of these, twenty-two wish to return to Canton; ten would prefer going to California; two want to get a passage for Shanghai; and seven are willing to stay here and hire themselves out. Now, the question is, whether the means of disposing of these in the ways they severally prefer can be had; and, judging from the interest I have heard expressed in their case, I suppose they can. There will be wanted—1, money for their passage home; 2, good-will on the part of ship-owners and ship-masters to take them, some to Canton, some to California, and two to Shanghai; 3, suitable situations for those whose choice it is to remain here for a time at least.

"I suggest that you communicate these statements to the Christian public, and invite contributions for the purpose mentioned; asking also the kindly co-operation of those who take pleasure in helping the stranger; and the

friendless out of their troubles. Of course, you yourself would receive contributions; my friend, Mr. Perry, has kindly consented to act temporarily as our treasurer for these objects; and the hearty co-operation of our good brother, Mr. Evans, of St. George's, Beekman Street, may be relied on.

"The mention of his name makes me think of the place where the meeting to which I have referred was held. It was at old St. George's, the use of which has been very kindly granted for the purpose of gathering these poor Chinese together for consultation, and, if necessary, for holding services for them in their own language.

"And such a service has been held—even this day, this bright and beautiful first of June. After spending half an hour in the vestry-room, taking down their names and ascertaining their wants, &c, I distributed among them a few dollars, and then requested that they would go into the Church and be seated. The Rector kindly conducted them to seats; and after a few moments I entered the reading-desk, and saw before me between thirty and forty heathen Chinese gathered together in that beloved old Church. They were so seated in the pews that exactly in their midst was the vault where rest the ashes of one whose name is identified with that of Missions—the faithful, loving, generous-hearted Milnor. In my hand was a copy of the newly-finished version of the Book of Genesis, in Chinese; lying on the desk before me was the Chinese Book of Prayers which I had offered time and again in the midst of my own little flock at Shanghai; I was preaching once more to that people of a 'strange speech and a hard language,' the blessed truths of the everlasting Gospel.

"Envy me, dear brother, for seldom in the course of a long lifetime do such coincidences happen, or are such emotions experienced, as I then was favored with.

"Let us hope that some great good will result from this humble beginning; and in the firm confidence that so it will be,

"I remain yours, very sincerely, and with much affectionate regard,  
"E. W. SYLE."

---

### INTELLIGENCE.

THE energy and enterprise which now characterize our weekly religious press, prompt the conductors of those journals to seek out every item of information contained in the periodical press of England, and to transfer them immediately to their columns; these, therefore, become well nigh useless to the conductors of a monthly pamphlet. Again and again have we laid aside selections from foreign journals to be employed for our pages; but as we receive those journals towards the close of the month, after our own has gone to press, we have, as often, found ourselves forestalled by our friends and neighbors in their more frequent issues. Not that we mean to complain of this, for it is matter of rejoicing that our weekly cotemporaries, almost without an exception, now give circulation to the constant stream of intelligence concerning Missionary progress which is pouring in upon us from abroad, and which cannot but have a favorable effect on the Missionary



feeling of our own people. But we mention it as a reason why so little of this can be used by ourselves.

AFRICA.—LETTER FROM BISHOP PAYNE.

A short letter from BISHOP PAYNE has been received to the following effect, dated at

“CAVALLA, WEST AFRICA,  
“30th January, 1854.

“An English trading vessel sails from this place to-day, direct to Monrovia, and affords an opportunity to write to you by way of England. I gladly avail myself of it.

“You have already been informed by the *Banshee*, which sailed from Cape Palmas on the 10th inst., of the safe arrival of the new Missionaries, and of the departure of the Rev. Mr. Hoffman and wife, with Miss Colquhoun, for the United States.

“Dr. Steele and Mrs. Rambo have had slight attacks of fever, but are convalescent. The Rev. Mr. Wright, who is at Rocktown, I learned on Saturday through Dr. McGill, was also sick of fever, though not supposed to be seriously so. All the other members of the Mission are, so far as ascertained, in comfortable health, and prosecuting their appropriate duties.

“Mr. Gibson, our secular agent at Mt. Vaughan, I am sorry to learn, is at present ill; and Mrs. Thomson, I have already informed you, has become too unwell to continue in charge of the girls' school at that station.

“On the 15th inst., I had the pleasure of admitting to the Order of DEACONS, Mr. Garretson W. Gibson, our first colored candidate admitted to the ministry. He will remain this year at least at Mt. Vaughan, to assist in the High School, preach in one of the Grahway towns, and also when required in St. Mark's Church, Cape Palmas.

“I am now daily expecting Mr. Russell, the candidate for orders at MONROVIA, who is to come down by the first opportunity for ordination also.

“I trust ere this reaches you, that the Shirley, with Mrs. Payne and Miss Milliford, will have arrived.” \* \* \*

LETTER FROM THE REV. MR. RAMBO.

By the same vessel, the following letter, of some days more recent date, was received from the Rev. Mr. Rambo:—

“CAVALLA, W. A., *Feb. 11, 1854.*

“You will be pleased to hear that three of our seven new Missionaries, viz., Dr. Steele, Mr. Wright, and Mrs. Rambo, have gotten over their first attack of fever, which was very slight indeed. We thank God for His favor in this.

“Our work is encouraging. You have heard of the recent baptism of two heathen converts: others in the villages seem to be serious, and their minds appear to be gradually receiving the light.

“Mrs. R. and myself will have Missionary duties here until our house is finished at Buchanan, in Liberia, and it may be October before we can go to our new home in a new field.

“Mr. and Mrs. Crummell are here on a visit, and his health is improving. Mr. Gibson, who was ordained Deacon at St. Mark’s on Sunday, the 15th January, was married on last Thursday evening, the 9th February, at Mount Vaughan, by Bishop Payne, to Miss Agnes Thomson.”

#### ATHENS.

A recent European mail has brought advices from the Mission at Athens of as late date as the 22d May. The Rev. Dr. HILL, in a letter of that date, refers to the political excitement in the kingdom of Greece, of which our secular papers have given so full an account; and adds, “Although we are in no kind of danger, nor do we apprehend any outbreak, the English and French being in great force here, and our own flag sufficing to protect us, still we do feel intense interest in what is going on, and can neither think, nor speak, nor write of anything else.”

In a more recent letter, of June 1, Dr. Hill mentions that the Bishop of Gibraltar was to visit his Chapel on Whitsunday, when the Missionary would present three candidates for the rite of confirmation.

#### CHINA.

In the absence of any letter to this office from the Mission at Shanghai, we avail ourselves of the following extracts from a private letter addressed to the Rev. Mr. Syle, by the Rev. R. Nelson, dated

“SHANGHAI, *March 2d, 1852.*

“Your old friend the ship Mandarin is here now, having

brought several passengers over from California, among whom were Mr. and Mrs. Murphy, the new consul and his lady.

“ Things here between the contending parties are just so. No issue yet—suffering to an incalculable extent within and without the city. Pillaging, plundering, torturing, butchering, and every conceivable barbarity, are practised by both sides.

“ Our *Reaw yeur* (baptized Chinese) are all out of the city, except two—Zaw Shû-sz (you remember the woman whose husband treated her badly for forsaking her ancestors to become a Christian), and the blind man who has a blind wife. I asked them if they wished to come out? Zaw Shû-sz said she would like to come out, but ‘ he (her husband) wanted her to stay and cook his food.’ He has been in the service of the rebels for some time. The blind man thought, as he had a large family, it might be worse for him to go out than to remain in. Old Yang Too-kiung is staying here. Neka boo-boo is about Miss Jones somewhere. Yang Seen-sang (‘ *Seen-sang*’ is equivalent to our ‘ Mr.,’ or, more exactly, to the Italian ‘ Signior’—the person referred to is our old friend Soo-dong) and his wife stay down at his old home most of the time; and the old men who live south of the city stay at their own homes.

“ A large proportion of the suburbs south and east of the city have been burnt, and are now desolation and ruins; and the whole region is desolate enough. The trees are cut down, the fences torn away, and oftentimes the houses pulled down to make fuel, &c., for the Imperialists. The rebels do *their* horrid deeds in ‘ squeezing’ the poor wretches who are inside of the city. Their markets are at certain points along the outside of the wall, where the people go with their provisions, and those within haul them up by ropes.

“ Among the sufferers in the city was the man who taught Chi’s day-school, named Yaw. He was taken and confined in chains, &c., to extort money from him. I applied at the Consulate to get him released, and I heard yesterday that he was out. One of Mr. McClatchie’s people was killed a week or two ago, by a ball—a random shot, I suppose.

“ Our young Deacon has bought himself a piece of ground just back of the Cantonmen’s houses and the rear of the Bishop’s garden. He proposes to build a house there, in conjunction with

his brother Kwong-Chung, who is also engaged to be married. Chai was giving an account of the plan of his house, in which he set apart one room for his 'study,' and another as 'the lady's chamber;' so you see he has some nice notions of his own.

"Kwong-Chung, by the way, after having, as you know, absented himself from the Communion and even from Church for a long time, came back here several months ago, one Communion Sunday, and when I was just about to begin the service, he sent me word by Chai that he wished to commune. I immediately sent for him and asked him a few questions, which he did not answer very satisfactorily; so I told him that he had better wait till the next time, as I had not seen him for so long, and he had absented himself from the Communion without any reason, and that he must come and see me and let me talk with him fully on the subject. Both he and Chi seemed to feel it very much, particularly Kwong-Chung, who wept and hung down his head during the Communion service. However, he manifested a desire to come back. At the next Communion I received him again, and now hope he may continue steadfast.

"Nothing decisive from Peking yet. Commodore Perry's squadron now at Japan. The new Commissioner expected here soon."

#### FINANCES OF THE FOREIGN COMMITTEE.

The Foreign Committee, at the commencement of their financial year, twelve months since, announced that their plans of enlargement for the year would involve an expenditure of *sixty thousand dollars*. It was not without some solicitude and trepidation, that they made appointments and appropriations which would add full fifty per cent. to the total of their annual outlay; but now, at the close of the term, they have to utter their voice of thanksgiving, that by "the good hand of their God upon them," they have realized what they desired. The Treasurer's acknowledgments, added to contributions already made, but not yet paid over, will show the receipt of \$60,000. The Committee are greatly encouraged by this. They find not only that the field is widening, but that the Church is ready to help; and they doubt not that, by the blessing of God, they may look

to be the agents of the Church in the disbursement of one hundred thousand dollars, in the work of Missions for the year to come!

---

## POSTSCRIPT.

---

### DEATH OF A MISSIONARY TEACHER.

JUST as this number of the SPIRIT OF MISSIONS goes to press, we are in receipt of letters from Africa, confirming the sad intelligence which reached us indirectly, some days since, of the death of Miss Sophia M. Smith, at Rocktown, on the 23d of February. Miss Smith was from Philadelphia, and left this country in November, in company with the Rev. Mr. Rambo and others.

Her sojourn in Africa was indeed very short; but in going thither she gratified the most earnest wish of her heart, and gave evidence of her willingness to endure all things for Christ's sake. The path of duty toward Africa has proved to her a short road, bringing her speedily to the termination of life's journey, and, as we trust, introducing her to the reward of good and faithful service.

### INTELLIGENCE FROM AFRICA.

We are in receipt of letters from Africa, of recent date, and of a very interesting character. They came too late, however, to be entirely available for this number of the SPIRIT OF MISSIONS, and their more extended publication must be deferred to the next.

Among the most important as well as gratifying items of intelligence is that of several *ordinations* which have taken place since our last advices from the Mission.

The first of these was that of Mr. Alfred Russell, formerly a Methodist Minister, who was admitted to the Order of Deacons, and subsequently to that of Priests. Mr. R. has been laboring for some time past in Monrovia, at Clay-Ashland, as stated in former publications.

In addition to this we have, in the letters now received, an account of the ordination of Mr. Clement F. Jones and Mr. John Musu Minor, who were admitted to the Order of Deacons

on Easter-day. These are the first native Africans who have been ordained in our Mission, and the event was one well calculated to carry joy to all hearts. These young Deacons are very promising. Their field of labor is already marked out. The Rev. J. M. Minor will preach in the Babo and Plubo towns, about twenty in number, scattered along the seacoast from Grand Bassa to the Cavalla River, a distance of thirty miles. The Rev. C. F. Jones, accompanied by Nyano, (*alias* Thomas Freeman, the converted Doctor, a full account of whose baptism was given in a recent number of the SPIRIT OF MISSIONS and CARRIER DOVE), will do the work of an evangelist in the twelve tribes scattered along the Cavalla River, from Cavalla to the distance of sixty miles in the interior.

## ACKNOWLEDGMENTS.

## FOREIGN MISSIONS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from May 15, 1854, to June 15, 1854:—

## New-Hampshire.

Manchester—St. Michael's..... 10 00  
Portsmouth—Mrs. M. C. Dimick, 5 00 15 00

## Massachusetts.

Northampton—St. John's, \$25;  
S. S., ed., Af., \$20; a friend  
of the China Mission, for  
do., \$10 ..... 55 00  
Worcester—All Saints', S. S.,  
scholarship in Af. Mission.. 20 00 75 00

## Connecticut.

Heron—St. Peter's, ½ ..... 5 00  
Milford—St. Peter's Af. .... 5 75  
New-London—St. James's, Af,  
\$30; fem. orph. asy., C. P.,  
\$5 ..... 35 00  
West Portland—Trinity..... 10 00 55 75

## Rhode Island.

Johnston—St. Peter's, F. M., by  
E. W. H. .... 5 00  
North Providence—St. Paul's,  
ed. Eliza Taft, Af., by E. W.  
H. .... 20 00  
Providence—St. John's, mem-  
bers of, for support of Rev.  
E. W. Syle, of Chi. Miss,  
\$900; from a family of the  
same, ed of a child in Chi.,  
\$25 .....925 00

Do., Ladies' Phil. Soc., for  
Mission in West Africa, by  
E. W. H. .... 250 00  
Grace, for F. M., by E. W. H. 25 00  
Warren—St. Mark's, S. S., Af. . 21 00 1249 00

## New-York.

Bay Ridge, (*New Utrecht*)—  
Christ, "Friend to China,"  
by Rev. H. B. Bartow, Chi., 10 00  
Brooklyn—Holy Trinity, qr's sa-  
lary, Miss Teuney, pay-  
ments, \$42 50; cash, \$57 51, 100 00  
Redeemer, S. S. .... 3 75  
St. Ann's, part of annual col. 500 00  
New-Brighton—Christ S. S., for  
Trinity Ch., Mosrovia.... 60 00  
New-Windsor—St. Thomas.... 10 32  
New-York—Ascension, scholar-  
ships in China, W. H. A.,  
9th and 10th payments, \$100;  
S. B., 9th and 10th payments,  
\$100; B. R. W., 9th and  
10th payments, \$100; C. E.,  
9th and 10th payments, \$50;  
Mrs. M., 10th payment, \$25;  
O. J. C., 9th payment, \$25;  
J. S. R., 9th payment, \$25;  
F. De P., 10th payment,  
\$25; Jno. Hone, 10th pay-  
ment, \$25; Mrs. T., \$12 50;  
Rector, \$25; Do., for 50 cop-  
ies engraving Occasional  
Papers, \$2 ..... 514 50  
St. George's, Sunday-School  
Anniversary, Easter, 1854.. 573 30  
Trinity, ann. int. on \$5,000,  
endow'm't African Episco-  
pate ..... 250 00  
Transfiguration, Mrs. Susan  
Daubeny, Chi., \$25; chil-  
dren of the cong., \$126 94;  
Rev. E. H. Houghton..... 151 94

Epiphany, S. S., ed. Af.....	20	00
St. Thomas'.....	137	49
Mrs. H. D. Ward's school.....	30	00
Female Institute of the Misses Rogera, Chelsea, N. Y., Af.,	24	00
Paterson—Christ.....	1	00
Pleasant Valley.....	1	00
Miscellaneous — Through Mrs. (Dr.) Bedell, for Athens, special, \$105 and \$20.....	125	00 2510 30

**Western New-York.**

Oxford—Misses Van Wagenen, 10th annual payment, ed. boy, Af., named W. H. De Lancey.....	20	00
Utica—Grace, a lady, half-yearly payment, sup. child, Af., by Rev. J. J. Brandegee....	10	00 30 00

**New-Jersey.**

Camden—St. Paul'a.....	5	00
Clarksboro—St. Peter's, Chi., \$5; S. S., Af., \$3 35; a widow of the Widow's Asy., \$1.....	9	35
Mount Holly—St. Andrew's, Female Miss. Soc., Af.,.....	5	25
Orange—St. Mark's.....	50	00
Swedcsboro—Trinity, Af.....	12	00 81 60

**Pennsylvania.**

Brownsville—Christ.....	10	00
Carbondale—Trinity, S. S., Mr. Rambo.....	9	00
Lancaster—St. James's.....	30	00
Marcus Hook—St. Martin's.....	7	50
New-London—St. John's, Gen., \$1 67; Af., \$1 37.....	3	04
Norristown—St. John's.....	20	00
Piqua—St. John's.....	7	00
Philadelphia—Atonement, Chi., \$50; Af., \$50; Miss M. Wetherell, ed. Kingston Goddard, Af., \$20.....	120	00
St. Luke's, S. S., Chi.....	25	00
Epiphany, S. S., ed. Af.....	20	00
Miscellaneous—Mrs. Pechin, for Mrs. Illil, Athens, special....	43	00
Phenixville—St. Peter's, S. S....	5	00
Uniontown—St. Peter's.....	8	00
West Whiteland—St. Paul's.....	2	48 310 02

**Delaware.**

Wilmington—Trinity, by Rev. E. W. Syle, Chi.....	27	63
---	----	----

**Maryland.**

Baltimore—Christ, by E. W. S., Chi.....	10	00
Ascension, Chi.....	42	05
Miscellaneous, Misses M. A. Dodge and L. Dent, for Fem. Orphan Asy., Cape P., by Rev. J. C. White.....	5	00
Baltimore Co.—St. Timothy's.*		
Oecil Co.—St. Stephen's.....	3	25
Charles Co.—William and Mary, S. S., for 1853, \$6 80; for 1854, \$15.....	21	80

Frederick—All Saints', ed., Chi., \$24, in addition to \$5, paid to Mr. Syle.....	24	00
Frederick Co.—St. Mark's.....	6	50
Georgetown, D. C.—St. John's by Col. Thomas', 4, Chi., \$25; Rio Janeiro, \$25.....	50	00
Prince George's Co.—St. Mat- thew's and Zion, Af., \$5; Gen., \$39 57.....	44	57
St. Mary's Co.—St. Andrew's....	10	00
Charlotte Hall—All Faith Pa- rish, 1/2.....	5	00
Washington—Epiphany.....	51	00 273 17

**Virginia.**

Brandon—W. B. Harrison, Esq., ed., Af.....	20	00
Bedford Co.—Trinity.....	10	72
St. Thomas'.....	7	13
Albemarle—St. Paul's, by. E. W. S., Chi.....	10	00
Amherst Co.—Lexington Par.....	38	00
Beaver Dam Depot — Mrs. M. C. Nelson, Chi.....	2	00
Charles City Co.—Westover Pa- rish, by C. C. H., Miss. N. Af.....	3	00
Do., through Rev. N. A. O., by C. C. H., Miss. N. Af.....	2	50
Charlottesville—Christ, by E. W. S., Chi.....	66	75
Cumberland — Grace, Ladies' Sew. Soc., ed. W. H. Kin- kle, ann. cont., by C. C. H., Af.....	50	00
Gloucester Co.—Abingdon, by C. C. H., Af.....	17	35
Shelby, do.....	3	00
Halifax Co. — Roanoke Parish, by C. C. H., Af.....	10	00
Antrim Parish, by C. C. H., Af., Mrs. M. A. M. Love, \$1; Mrs. H. C. Barksdale, \$1 50; Mrs. M. M. Sydnor, \$2 50; T. Falkner, S. S. scholar, 10c.; Mr. T. Bruce, Af, \$10; Col. C. H. Cabaniss, \$2; Mr. R. A. Murrill, \$2; Mrs. F. Green, \$1; J. Gram- mer, \$20; do., for Bishop Payne's Churches, \$10; Mrs. M. E. Grammer, \$2 50; Mr. J. C. Bruce, Af., \$25; do., Sp. Missiona, \$1; lega- cy of Mrs. E. Bruce, dec., \$50; Mr. D. Cosby, \$5; do., for Bp. Payne'a Ch, \$10; Miss M. L. Spear, \$2 50; Miss M. J. Smith, \$1; Mrs. N. C. Bruce, \$5; Mr. T. G. Coleman, \$5; Mrs. E. S. Easley, \$2.....	159	10
Henry Co. — Patrick Parish, Christ Ch, Rev. A. Wade, Af., acholarship, \$20; Mr. J. R. Fontaine, \$10; A. H. Du- puy, \$1; S. Putzell, \$1; L. W. Redd, 25c; J. M. Whit- tle, 50c.; E. C. Redd, 50c.; J. R. Smith, 50c; J. J. Wootten, 50c; E. Williams, 50c.; Miss Flora Redd, \$2; Miss K. A. Redd, \$2; Miss M. Dillard, \$1; Mrs. M. Dil-		

\* Baltimore Co.—St. Timothy'a.—The acknowledgment of \$65, in last No., "for Trinity Ch., Mourovia," should have been credited to this Parish—"St. Timothy's"—instead of "Trinity."

lard, \$2; Dr. R. C. Campbell, 50c.; J. M. Smith, \$1; J. M. Dillard, 50c.; Mrs. M. Smith, \$1; Mrs. R. R. Redd, \$1.....	45 75
<i>King George Co.</i> —Hampstead, St. Paul's, S. S., ed male sch., Af., under Rev. Mr. Wright.....	20 00
<i>Hanover</i> —St. Martin's Parish, by C. C. H., Gen \$35; Chi., \$40.....	75 00
<i>Leesburg</i> —Shelburne Parish, Rev. E. W. Syle.....	29 00
<i>Lexington</i> —A lady, by Rev. W. L. Pendleton, ½.....	5 00
<i>London Co.</i> —Leesburg, by E. W. S. Chi.....	4 34
<i>Lynchburg</i> —A lady, \$5; do., \$1, by C. C. H., Af.....	6 00
<i>Matthews Co.</i> —Trinity, by C. C. H., Af.....	13 50
<i>Norfolk</i> —Christ, Chi, \$100; S. S., '52-'53, and '53-'54, Easter offerings, Cavalla Mission, \$80.....	180 00
<i>Richmond</i> —Monumental, by E. W. S., Chi.....	71 61
<i>Staunton</i> —Miss H. Stribling, by C. C. H.....	2 50
<i>University of Virginia</i> —By E. W. S., Chi.....	7 50
<i>Williamsburg</i> —Bruton Parish, by C. C. H., Af.....	34 36
Do. do, do., Af, donations, \$4; do., \$10; S E E., \$5.....	19 00
<i>Miscellaneous</i> —Hanover Co., a Methodist friend, by E. W. S., Chi.....	1 00
Theo. Sem., Mr. Leggins, Occasional Papers.....	1 00
<i>Lynchburg</i> , St. Paul's, part of a collection made at a missionary meeting, held during late Diocesan Convention, residue in pledges not yet rec'd, to be added. \$296 28 and \$100.....	396 98 1312 09

### North Carolina.

<i>Plymouth</i> —Grace.....	5 76
<i>Washington Co.</i> —St. Luke's....	1 00
<i>Wilmington</i> —St. James's, Chi..	93 50 100 26

### South Carolina.

<i>Charleston</i> —St. Michael's, Af., Mr. Hening.....	2 00
Grace, Chi.....	45 00

<i>Santee</i> —Messiah, Gen., \$12 34; Af., \$171.....	14 05
<i>St. Andrew's Parish</i> —St. Andrew's, Chi.....	40 00
<i>Wiltown</i> —Christ, L. C. Clifford, ed., Chi, \$25; Miss E., do., Af., \$5.....	30 00 131 05

### Georgia.

<i>Montpelier</i> —Ladies' Miss. Soc., ed., Chi.....	25 00
<i>Ogeechee Mission</i> —By Rev. W. C. Williams, Af., \$10; for supp. of Mr. Tong-Chu-Kiung, \$19.....	29 00 54 00

### Ohio.

<i>Cincinnati</i> —Christ, thro' Rev. D. A. Tyng, add'l, Chi.....	86 34
<i>Columbus</i> —S M., by E. W. S., Chi.....	5 00
<i>Dayton</i> —Christ, by E. W. S., Chi.....	14 00
<i>Ohio City</i> —St. John's.....	7 00
<i>Piqua</i> —St. James's, by E. W. S., Chi.....	20 00 132 34

### Mississippi.

<i>Holly Springs</i> —John D. Martin, Esq.....	100 00
--	--------

### Missouri.

<i>St. Louis</i> —Christ.....	25 00
-------------------------------	-------

### Illinois.

<i>Rockfield</i> —Emmanuel, \$20, Af.; Mrs. Eliz. Robertson, \$5; Rev. A. Clark, \$1, China....	26 00
---	-------

### Miscellaneous.

<i>Drummondtown</i> —St. James's, \$15 20; Mr. H. G. Seymour, \$6.....	21 20
E. W. S., expenses on goods from Chi.....	15 24 36 44

### Legacy.

<i>Andover, Mass.</i> —Payment on account of legacy of late Ben. H. Punchard.....	32 00
---	-------

Total, May 15, 1854, to June 15, 1854, \$6,558 65

\* Total, Jun. 15, 1853, to Jun. 15, 1854, \$59,562 23

\* Advices have been received of collections made, but not yet received by the Treasurer, which will carry the amount for the year up to the \$60,000 desired.





**For use in Library only**

For use in Germany only

Princeton Theological Seminary-Speer Library



1 1012 01047 1664